



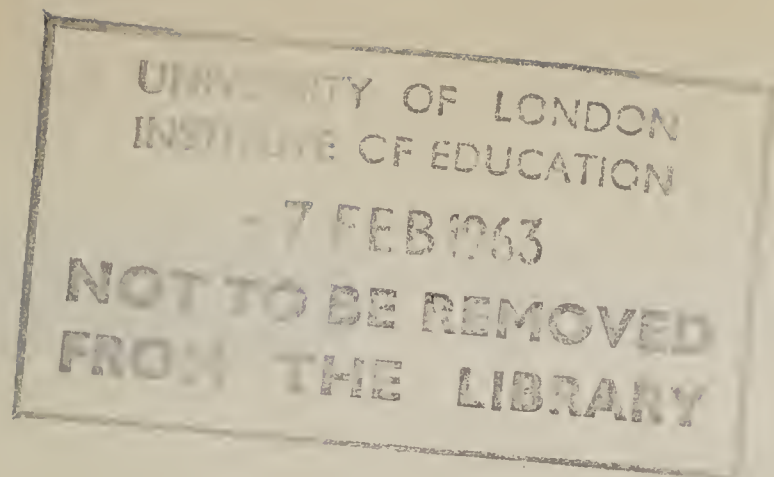
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UNIVERSITY OF LONDON
INSTITUTE OF EDUCATION

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the new era

in home and school

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Comings And Goings

Joseph A. Lauwerys

Professor of Comparative Education, University of London, Institute of Education; Chairman of the New Education Fellowship.

This is for me and for many of us a sad occasion. We are losing the services of Peggy Volkov, who for many years has given generously her help and support, editing The New Era with balance and far-sightedness which has done much to ensure that the progress of the new ideals in education be widely known and universally respected. The transformation of education in the last generation would not have taken place so smoothly without the influence of The New Era, which was largely Peggy herself. Only those who have seen her at work, who have listened to her comments and have been sustained and encouraged by her gentle wisdom, can appreciate what she has done.

And then there is Jim Annand, who for fifteen years self-sacrificingly devoted all his knowledge, all his organizing and administrative skill, to keep going an N.E.F. always handicapped by lack of funds, always overloaded with burdens which official bodies could not be asked to shoulder. But it is not merely the volume of Jim's work which fills us with admiration and gratitude: it is also his tough intellectual and theoretical powers which enable him to analyse the problems and principles which arise (for example, in carrying out world conferences), so that they may more easily be dealt with.

The work of both these devoted servants and royal friends has been time-consuming, detailed, laborious and, owing to our poverty, badly paid. But where the Fellowship owes them still more is on the level of ideas, advice and wisdom. They now leave the Editorship and the International Secretaryship with our good wishes and our love. Of course, their going does not mean a final parting. Jim will be guiding the English Section and Peggy will be teaching, and both will be with us, in spirit sustaining us by their counsel, and in person on the Guiding Committee.

Our new friends are already well-known to many of us, and we are confident that they will carry forward the work. Jim Henderson has been a member of our Guiding Committee for years: he is familiar with our problems and with the tasks to be done, and we already owe him much. Margaret Myers, our new Editor, has worked with Peggy, and she knows and admires the traditions of The New Era. Under her general direction we are sure that it will evolve into the sort of publication we all desire. On behalf of the whole Fellowship, I welcome them and wish them well, hoping that they will be with us for as many years as their predecessors, and sure that they will render service as splendid as that which our two friends have given.

Editor's Note: A review of the work of Dr. Peggy Volkov as Editor will appear in the February number.

Look Out

The International Secretary's Column (1)

James L. Henderson

Lecturer in Teaching of History and International Affairs, University of London, Institute of Education

The pioneers of the New Education Fellowship had an Outlook Tower. We too, as their successors, are looking out, but on a very different world from theirs. Yet it is the same thing after which both visions strain, and it can be quite simply stated: children growing up to-day require alterations in their educational diet, if they are to lead adult lives to-morrow. It is the job of the Fellowship to recognize what those alterations are and then to translate their political, economic and spiritual generalities into pedagogical specifics. This surely then requires of us the imagination and the will to proclaim and act out in home and school the educational values which, irrespective of race and creed, we can know that we share, for, as Max Plowman remarked in **The Right to Live**: 'If we have no light, the announcement of darkness to others is merely insolent conceit'.

On taking over as International Secretary from Jim Annand I am deeply aware of what his splendid service has done by way of opening up opportunities for further developments in many parts of the world, which it must be the obligation of already established national Sections and also new ones to exploit to the utmost.

Because I believe that the only sane way of looking out on circumstances is also to look inward on oneself, I shall finish this first article with a brief statement of personal conviction about education for international understanding. If it expresses an acceptable viewpoint, I shall be glad; if it exposes an unacceptable bias, I shall hope to be corrected. For me, there are three factors which dominate world affairs at this moment, each one of which carries tremendous educational implications. One is the dominance of national sovereignty with all its grandeur and inadequacy. The second is the world food and population problem with its complex and urgent challenge. The third is the menace of individual and collective fear and aggressiveness — only to be countered by that deep psychological wisdom which proceeds from a sense of shared values. Such terrible scourges as war, racial prejudice and ideological fanaticism are symptoms of this triple phenomenon. We, as educationists,

have to live with and help to control the symptoms while steadfastly labouring to understand and remove causes. Because, to adapt the famous UNESCO phrase, these lie deep in the minds of men, it is in the minds of children that defences against them must be constructed.

There are undoubtedly a great many teachers, scattered round the globe, who have perceived the connections I have just hinted at: they could become a kind of ferment of educational reform, using existing N.E.F. machinery and inventing new parts of it in order to give practical expression to their ideals. Let these men and women, 'caught by the future', do their thinking and planning co-operatively through **The New Era** and by contacting and strengthening N.E.F. Headquarters. Above all let us acquaint one another with what we are up to — in the nursery, the classroom, the teacher-training college, the university and in adult education: so we shall obtain the encouragement of solidarity.

In future numbers I would like to discuss and try to obtain some kind of picture of what the elders of the earth's societies are teaching their young about three fundamental matters. First, what does a growing child learn from his parents and teachers about his own personal origins and those of the human species as a whole? Secondly, what does he learn about his relationship to his neighbours and to his national environment, and how is he trained to deal with the conflict which encounter with them inevitably brings? Thirdly, what does he learn about that which concerns man ultimately — Paul Tillich's definition of religion? What difference to the answers does it make whether these questions are asked in Asia, Africa, America, Russia or Europe — in a church or a laboratory, on a farm or in a factory? These questions about human relationship are constants, and although the answers to them appear at first to consist of irreconcilable variables, this is not so, and, if man is to survive, must be seen to be not so. There are constants in the answers as well, and it is our job to indicate them to our pupils. As Norman Corwin puts it — 'Brotherhood is not so wild a dream as those who profit by postponing it pretend.'

Une Education Internationale

*Mythe Ou Realite? **

Jean-Michel Hornus

Professeur de Philosophie au Collège Cévenol,
Le Chambon-sur-Lignon, Haute-Loire, France.

1 Education et instruction

Il faut d'abord définir ce que nous entendons par éducation, ou, plus exactement, établir la relation entre la notion d'éducation et celle d'instruction. L'instruction consiste à transmettre un certain nombre de connaissances. On enseigne des théories, des méthodes, mais aussi il existe une instruction dogmatique qui transmet des théories et des dogmes. La différence entre l'instruction et une éducation véritable a d'abord été vue par ceux, précisément, qui désiraient transmettre une connaissance de type dogmatique. En effet, alors que l'empirisme imagine que notre esprit se construit par une simple accumulation de connaissances objectives, ceux qui croient à l'existence d'une ou de plusieurs valeurs, transcendant l'expérience, savent bien qu'il ne s'agit pas seulement d'apprendre théoriquement les valeurs, mais d'abord de les vivre.

L'éducation ne tend donc pas tellement à transmettre des connaissances qu'à forger un certain type d'homme. Nous ne devons pas oublier, cependant, que, concrètement, une instruction qui se veut purement objective aboutit, elle aussi, à former un certain genre de personnalité. Il y a là une ancienne et remarquable confiance de l'homme en la vertu de la connaissance. Platon déclarait déjà: 'nul n'est méchant volontairement'. Descartes lui fait écho en affirmant: 'il suffit de bien juger pour bien faire, et de juger de son mieux pour faire aussi tout de son mieux.' C'est encore la même certitude fondamentale qui anime la philosophie marxiste. Et, puisque nous allons par la suite distinguer radicalement éducation et instruction, il est bon de rappeler d'abord cette liaison vitale entre elles, comme aussi la liaison entre une connaissance idéale et théorique d'une part, et la connaissance pratique des choses d'autre part. Sinon nous risquerions de transformer notre éducation en pure technique et l'homme que nous voulons modeler en robot, ou, au contraire, de transformer notre éducation en une sorte de dilettantisme ou

d'encyclopédisme gratuits. Ce n'est pas en vain que Montaigne donnait comme idéal de l'éducateur, et donc aussi de celui qu'il voulait éduquer, un homme qui 'eust plutôt la teste bien faicte que bien pleine'; mais il ajoutait un peu plus loin que pour obtenir un tel résultat il n'y avait rien de meilleur que de 'frotter et limer nostre cervelle contre celle d'autrui' (Essais, Livre I, ch. 26).

Retenons de ce qui précède que l'instruction est un moyen d'éducation et même, sans doute, le seul. Cela explique l'échec de toutes les éducations à bon marché qui prétendraient faire l'économie d'une acquisition de connaissances sérieuses. Cependant, il faut les distinguer ici, car ce que nous recherchons dans la présente réflexion est un facteur universel qui puisse être commun à tous les hommes. Ce facteur ne saurait être l'instruction, car la somme des connaissances que possède l'humanité est beaucoup trop grande pour qu'un esprit humain, quel qu'il soit, puisse les maîtriser toutes. Nos connaissances sont fatalement multiples et diverses. Il suffit de rappeler l'effort titanesque et l'échec inéluctable d'Auguste Comte lorsqu'il prétendit créer avec le positivisme un type d'homme dominant à la fois toutes les sciences.

En réalité, et nous reviendrons là-dessus, toute culture est sélective. Et si nous essayons de trouver une base de connaissances, d'opinions et de goûts qui soient communs à tous, nous risquerions, soit de nous contenter de quelques généralités banales et sans intérêt, soit, au contraire, d'accumuler une masse énorme d'éléments qui ne seraient qu'un fouillis impossible à dominer et à enseigner. L'éducation, au contraire, pourrait être ce facteur universel dont l'instruction n'est qu'un moyen aux outils multiples. N'est-il pas vrai, en effet, que tout enseignant, en même temps qu'il dispense la science qui lui est propre, songe à former des consciences. L'éducation, ainsi, consiste à dégrossir des hommes, et, selon la belle image de la première épître de Pierre, ch. 2, v. 5, curieusement reprise par Rabelais dans son *Tiers Livre*, à tailler

* This paper was given last July to the Conference of Internationally-Minded Schools. Ed.

des pierres vives dont l'assemblage formera une société humaine. Mais la question qui se pose alors à nous est de savoir si nous possédons effectivement une image de l'homme qui nous soit commune.

2 Les illusions de l'universalisme

Il convient ici de faire une certaine auto-critique. En effet, chaque éducateur prétend toujours proposer un type humain universel et désintéressé. En réalité, il est perpétuellement tenté, au contraire, de baptiser ainsi ce qui n'est que son propre particularisme. Ainsi, dans les rapports d'une estimable société missionnaire américaine, on peut lire que le protestantisme prêché par elle est identique à l'humanisme en général et finalement à l'américanisme (American Board of Commissioners for Foreign Missions, *Memorial volume of the first fifty years*, Boston 1861, p. 395).

De même, les Français savent tout aussi bien que l'effort d' 'entr'aide' culturelle dont leur gouvernement s'enorgueillit dépend du Ministère des Affaires Etrangères et s'efforce, en réalité, de développer une sphère d'influence, comme d'orienter une politique particulière, alors qu'il se réclame théoriquement du haut principe d'une coopération internationale désintéressée. Nous n'en finirions pas d'énumérer de tels exemples pris dans toutes les cultures et dans tous les pays. Nous les ressentons comme un scandale lorsqu'il s'agit d'une culture différente de la nôtre, qui prétend s'imposer à nous comme universelle. Mais hélas, nous sommes tous portés à adopter cette même optique lorsqu'il s'agit de notre propre culture.

Il faut d'ailleurs bien reconnaître qu'il est impossible d'approcher les problèmes de l'homme sans une idéologie particulière, explicite ou implicite. La largeur d'esprit que nous nous plaçons à reconnaître chez certains, et que nous espérons sincèrement posséder nous-mêmes, ne consiste pas à récuser une telle base de départ, mais à croire suffisamment à la valeur de notre propre idéologie pour exiger d'elle qu'elle n'ait pas peur de la vérité, quelle qu'elle soit. Elle consiste aussi à ne pas comparer les esprits les plus raffinés dans notre propre univers avec ceux qui sont les plus obtus au sein d'un autre monde spirituel. L'auteur de ces lignes pense être un chrétien évangélique sincère et un ferme calviniste. Il trouverait pourtant mauvais qu'un interlocuteur de l'extérieur lui impute la responsabilité du procès des 'Sorcières de Salem.'

Les penseurs marxistes ne ressentent-ils pas la même irritation lorsque nous leur opposons les réactions les plus sottes d'un monde avec lequel ils sont solidaires? On pourrait d'ailleurs en dire tout autant de l'empirisme anglo-saxon qui a sans doute produit de grands humanistes, mais qui est aussi la philosophie décourageante du bon sens le plus stupide.

Ces différentes remarques avaient simplement pour but de rappeler que nous sommes tous engagés dans des situations particulières, que nous sommes limités de toutes parts et dans la dépendance de facteurs propres à chaque situation. Les éducateurs le sont et les enfants dont nous avons la charge ne peuvent pas ne pas l'être aussi. En face d'une telle évidence deux attitudes sont possibles: celle d'un idéalisme qui consisterait à se fermer les yeux et à se mentir à soi-même pour pouvoir ainsi mieux mentir aux autres; celle, au contraire, du cynisme et du scepticisme consistant à dévoiler le mal et à ne pas aller plus loin. Bien sûr, si nous étions des cyniques il faudrait nous rappeler avec force que si, par définition, un idéal n'est jamais totalement atteint, les valeurs ne sont jamais totalement réalisées, cependant, il existe dans le monde et dans l'humanité des traces indiscutables de ces valeurs et de ces idéaux vers lesquels nous tendons. Il n'y a, sans doute, pas de meilleure réponse au matérialisme marxiste que de montrer l'immense trésor de dévouement et d'abnégation qui fait la richesse du mouvement communiste.

Mais puisque, le plus souvent, les éducateurs sont plutôt du genre idéaliste, il est salutaire pour nous de prendre les leçons d'un certain cynisme, ou plutôt de faire une cure de sobriété et d'humeur à l'égard de nous-mêmes.

3 Une position sobre

Reconnaissons d'abord que nous sommes chacun et tous situés. Nous n'avons certes pas à nous en vanter, mais nous n'avons pas non plus à l'oublier. Et c'est en reconnaissant sérieusement cela que nous exorciserons le mieux l'illusion d'un faux universalisme. En effet, qu'une position soit limitée ne signifie pas forcément qu'elle soit fausse. Il suffit seulement que nous reconnaissions sa place parmi les autres. La grande éducatrice qu'est Madame Hatinguais proposait récemment que dans chaque classe on affiche la carte du pays auquel on appartient, mais aussi, à côté, et dans les mêmes

dimensions, un planisphère: je ne me donne pas ainsi l'illusion de l'impartialité, puisque mon seul pays est représenté aussi grand que le monde; mais je ne m'enferme pas non plus dans l'ignorance des autres, puisque je le situe au milieu de l'univers. Une telle attitude influe très directement sur le contenu de notre enseignement. Nous ne serons plus tentés par le cosmopolitisme; nous saurons que nous sommes dans une culture particulière, vivante, à taille humaine, et que c'est elle que nous avons d'abord à transmettre. Mais nous saurons aussi qu'il existe au-delà d'autres hommes.

Nous devons nous souvenir, ensuite, que le matériel sur lequel nous avons à travailler n'est ni inerte, ni purement animal. Il y a dans l'homme, dans le jeune en particulier, une liberté latente, dont nous ne sommes pas maîtres. Comme le dit Jacques Maritain: 'l'éducation des hommes est un éveil humain' (*L'éducation à la croisée des chemins*, p. 27). Et l'éducateur ne sait jamais trop ce qu'il va éveiller. Platon, dans sa célèbre théorie de la réminiscence, déclarait que l'éducateur n'enseignait jamais rien à son disciple, mais qu'il ravivait simplement en lui des notions oubliées. Il parlait aussi de l'éducation comme d'une maïeutique, c'est-à-dire un art d'accoucher les esprits. L'accoucheur n'est pas celui qui crée la vie, c'est celui, seulement, qui aide une vie déjà existante à se manifester au monde. Ces théories platoniciennes sont certainement fausses au niveau psychologique et il serait facile de le montrer. Il n'en demeure pas moins qu'elles sont vraies et fécondes comme principes pédagogiques. Peut-être le plus grand succès d'un enseignement réside-t-il dans les hérétiques qu'il forme malgré lui. Quel plus bel hommage à la liberté dans l'éducation soviétique que l'explosion de la déstalinisation! Et quel témoignage aussi de l'honnêteté de notre enseignement bourgeois que le grand nombre de communistes qu'il a nourris. Nos élèves nous apprennent ainsi eux-mêmes quelque chose, et nous forcent à reconnaître qu'ils ne sont pas des êtres inertes, qu'ils ne sont pas une cire molle sur laquelle on imprimerait n'importe quoi, ou des vases vides, bons à tout recevoir. Ils sont des hommes, c'est-à-dire, essentiellement, une liberté.

L'éducation que nous pouvons alors donner consistera le plus souvent à vivre, et par l'exemple de notre vie à suggérer des existences authentiques. Bergson, dont la métaphysique est sans doute aussi

contestable que la philosophie platonicienne, nous offre lui aussi une parabole exaltante, lorsque, dans **Les deux sources de la morale et de la religion**, il nous parle de l'appel du saint, du sage et du héros. L'enseignant ne prétend certes pas être un saint, un sage ou un héros, mais qu'il se contente seulement d'être un homme et il aura fait l'essentiel de sa tâche.

4 Une technique concrète

Nous venons d'être renvoyés à l'homme particulier. Et c'est sans doute finalement à ce niveau-là que se fait une éducation authentique. Le romancier E. M. Remarque raconte dans **A l'Ouest rien de nouveau**, comment une fois, soldat allemand pendant la guerre de '14-'18, il se trouva seul durant tout une longue journée avec un soldat français qu'il avait lui-même blessé à mort. Cela éveilla chez lui un sens de la responsabilité et de la solidarité d'une profondeur extrême. Mais, nous avoue-t-il aussi,

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dès que ce solennel tête-à-tête fut passé, il en oublia les enseignements. Son éducation internationale avait sans doute commencé trop tard et ne s'était pas poursuivie assez longtemps. C'est néanmoins dans cette rencontre directe que tout le bon travail se fait. Plutôt donc que d'essayer d'uniformiser nos programmes ou même d'organiser des échanges culturels à proprement parler, rappelons-nous qu'une vraie éducation internationale réside essentiellement dans la présence au sein même d'une communauté éducative de quelques élèves ou professeurs étrangers. Il sera alors donné à nos enfants de toucher du doigt cette double évidence, tellement étonnante pour eux, que d'autres êtres humains peuvent être si différents et que pourtant, au sein de cette différence, on les retrouve si fondamentalement semblables à soi. C'est encore dans la même ligne que l'entr'aide peut être éducative à la condition que la charité à laquelle nous initierons nos élèves n'ait jamais les caractères du mérite ou de la pitié, mais qu'elle consiste toujours à s'apercevoir qu'il existe des problèmes communs auxquels on ne peut trouver de solution qu'ensemble. Cette profonde solidarité des hommes que nous voulons rappeler à nos enfants c'est celle que John Donne exprimait en ces mots, repris par Hemingway en exergue du grand roman qui leur emprunte son titre: "No man is an Iland, intire of it selfe; every man is a peece of the Continent, a part of the maine . . . And therefore never send to know for whom the bell tolls; It tolls for thee."

M. Hornus in this essay reflects upon whether there is a universal factor common to all men on which we can base our attempt to construct an international education. He struggles at first with the distinction that English-speaking peoples do not have to struggle with — partly to their loss — between instruction, which he defines as handing on of facts, theories, methods and in some cases dogmas, and education, which is the handing on — largely by enabling children to live them out — of the values by which a society lives. Instruction is one means of education and even perhaps the only one. This explains the failure of all education 'without tears', which pretends to whittle down the acquisition of serious knowledge. Yet we must distinguish between education and instruction here, because we are in search of some factor which may be common to all men, and this factor cannot possibly lie in instruction.

M. Hornus sees one inevitable obstacle in the optimistic and idealistic quest for a valid international education. This lies in the fact that all culture is selective and that if we set out to find a basis of knowledge, opinion and taste which are common to all men, we shall land ourselves either in empty generalizations or in an enormous accumulation of facts and ideas that no teacher can impart and no pupil absorb.

Given that every teacher faced with a class of young compatriots is limited in what he can do and even in what he can aspire to do by the common national culture which they share, M. Hornus warns us that there are only two things that we can do on behalf of the establishment of 'one world'. We can each fight first against the universal temptation to see in the highest manifestation of our own national culture a universal good that would save the world if only all men would adopt it; and second against the almost equally common temptation to point out in other people's cultures the ugliest or most commonplace human behaviour to which they have sometimes led.

Since M. Hornus finds that most progressive teachers are over-idealistic, he finds it harmless and even beneficent if the first part of his essay leads them to a somewhat cynical re-examination of their aims. But he does not stop there; he goes on to examine the peculiar nature of the material in which teachers are working. It is here that he finds the common factor he is seeking, for their pupils are neither inert nor purely animal. 'There is in every man, and particularly in the young, a latent liberty of which we teachers are by no means masters . . . As Jacques Maritain has said: "To educate a man is to awaken the human (or the humanity) in him". And the teacher is never too sure of what he is going

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to awaken . . . Perhaps the greatest success of any educational system lies in the heretics which it produces. What greater homage can be paid to the freedom that must have resided in Soviet education than the sudden explosion of de-Stalinization, and what greater witness is there to the fair-dealing of our own bourgeois education in France than the large number of communists which it has engendered . . . So the education that we are able to give will consist most truly in the fact that we ourselves are alive, and that by the example of our own lives we suggest authentic ways of living. Bergson . . .

Educating Towards A Unified Europe ★

Lamberto Borghi

Professor of Education at the University of Florence

We of the New Education Fellowship have been largely nurtured on the educational and social thinking of some of our founder members. I think particularly of Laurin Zilliacus, Harold Rugg and Adolphe Ferrière. We have been brought up by them in a tradition which sees the problems of education as closely bound up with the general problems of society. We have learned from them that the task of human thought, and of education in particular, is to give a new direction to the emotions which energize this world. We have therefore continually to test the validity of our ideals against the changing circumstances of our time, seeing to it that they meet the challenge of events and enable us to discover a right solution to the problems it sets us. For we can achieve our own personal maturity while contributing to their solution. The important concept underlying this basic tenet of the new education has been so thoroughly expressed and is so familiar to us all that I only mention it briefly as a common starting point.

Personality, a major object of discussion in modern educational, philosophical and psychological theory, cannot be understood in terms of itself as an isolated entity. C. G. Jung says that it is not what one has; it is the projected outcome of a man's growth.

reminds us of the responses evoked in all of us by a saint or a sage or a hero. The teacher can by no means pretend to be either saint, sage or hero, but if he is content to be a human being he will have achieved that which is most essential to his task.'

This is not a *précis* of M. Hornus' reflections, which deserve to be carefully examined, not least by those whose mother-tongue is not French. For I think he recalls us, as M. Roger Gal did in two recent articles (*The New Era*, February and March, 1961) to some of the essentials of the new education.

P.V.

Becoming a person is closely related to the becoming or growth of other people and society at large. Personality can only be defined in the light of long-range intentions, of the more or less deliberate bent of the individual towards his entire life and even beyond it. Continuity and inter-play, as John Dewey taught, are the main categories of personal experience. He also insisted that the unity of our being can only be achieved as a unity of loyalty and effort directed towards inclusive ideal ends, and he added that these ends are connected with the integration of the shifting scenes of the world.

If personal growth (the attainment of a unified and integrated personality) which is the main purpose of education, can be secured only in terms of becoming, of co-operative efforts directed beyond ourselves toward the unification of society and the removal of obstacles to unification, then we can understand why the aims of education are so difficult to achieve. In the present state of the world, teachers are tempted to let them recede into the background, and to concentrate their interest on the techniques and methods of teaching, or to call on sheer routine. When divisions in the social scene and in the body of humanity are as deep as they seem now, hopes of effective activity toward reconstruction and reform look feeble and vain. Our perspectives narrow, and we see the scope of human life as confined within a short span of hours rather than years. I believe that the crisis of education to-day must to a large extent

* This is a shortened version of Professor Borghi's lecture given at the University of Utrecht during the N.E.F.'s International Council Meeting, July 1962.

be traced to this frightful shortening of human hopes, and the vanishing of long-range ideals of social reconstruction.

During a recent debate in Rome on 'the sexual wave' and juvenile delinquency, the Italian writer, Alberto Moravia, indicated that its main cause was the collapse of widely felt political and social interests, while young people shut themselves up in their own private interests. The strategy of a balance of terror based on the assumption of mutual deterrence and the threat of a policy of instant retaliation, the widespread awareness of the possibility that the world may be plunged into nuclear conflict by sheer mistake, news from many countries that public H-bomb shelters have already been built and that private ones can be had at a price — all this has created an atmosphere of latent despair. We see here, with painful clarity, the educative influence of the international situation. There is a dimension in the educational process which does not originate in our schools and colleges, but which makes their task doubly exacting and doubly important.

Another aspect of our society has been pointed out by several sociologists. The creation of huge political and industrial bodies in the national and international scene, without corresponding participation and responsibility of their executives or workers, has contributed to the world-wide extension of what has been called 'the bureaucratic ethos'. According to the findings of C. Wright Mills, Robert K. Merton, and David Riesman, the increase of mass production ruled by impersonal, technical processes, and its concomitant, the moulding of opinion and thought-control, have strengthened the bureaucratic ethos. Depersonalization has pervaded in our time our entire social life and the structure of our governing bodies. Karl Marx observed in 1842 that 'for bureaucracy the world is an object which has to be manipulated'.

Conformism and authoritarianism go hand in hand in our midst. 'Bureaucracy', Merton remarked, 'is an administration which almost completely forbids public discussion'. Caught by events which surpass their power of imaginative understanding and intervention, men pursue personal security at the expense of free and responsible choice. Their interests grow increasingly narrower; they 'develop morally antiseptic methods' (C. Wright Mills). * Riesman indicated the existence of close links

between the deep inroads made by bureaucratic custom and the increase of 'other-directed' people in our society, through an education based mainly on mass media. He pointed out that both phenomena lead to a shortening of time perspectives, that while the inner-directed person looks toward a remote goal, the other-directed person receives his short-range aims day by day; that since he has to focus his attention on ideas which are only momentarily popular, he lacks the possibility of conceiving aims which go beyond the immediate future. Absence of any need for foresight and lack of active and responsible engagement, whether in clerical work or in social life at large, conspire to weaken and discourage the growth of integrated personalities in our day.

These are the two main features of contemporary society. They influence and mould the lives of individuals everywhere, more than any school system can do. Their challenge to education is greatly felt by all of us at this moment.

Needless to say, I am not out to lessen our confidence in the importance of education and its part in the world to-day, but rather to stress the need, to which Laurin Zilliacus once called our attention, for teachers and those concerned with education constantly to analyse international events, in order to counteract their negative influence and use their positive trends as major resources of their own efforts.

An extensive and growing amount of research has been done during the past few years in the field of adult and community education. It has concentrated increasingly on the influence of community life on personality growth and school success of children and young people. The study of the international situation and political, social, and economic events and institutions has come to be seen as highly important for the success of school activities. Since we lack institutions of high educative quality, schools themselves will have to fulfil a very difficult and almost desperate task. Mills has rightly recognized that political 'parties and movements and publics have a true educational quality when they are endowed with these two characteristics: (1) within them ideas and alternatives of social life

* C. Wright Mills: *The Sociological Imagination* (Oxford University Press, 1959) p. 101.

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are truly debated; and (2) they have a chance really to influence decisions of structural consequence'. *
The unification of Europe has real meaning if it is seen against this background. A true process of unification must be a democratic one. Unity is fundamentally forward-looking. Freedom is the only sound basis of association. Teachers and educators, who are concerned with the growth of creative imagination, reflective thinking, and democratic co-operation, lay the necessary foundations of a just and enduring social order in all parts of the world, as well as in Europe. The efforts of teachers in different European countries who have joined the New Education Fellowship have made an important contribution to the re-organization of our Continent.

The effects of their work, along with the tradition of the patriotic struggle during the war, are still great on European youth. Many people in all countries have become aware of their bonds with the rest of the world, and have learned to overcome national pride and chauvinistic prejudices. Recent events in France, Italy, Spain, Portugal have been characterized by participation of great numbers of students in progressive movements and anti-fascist protest. Nevertheless, this trend is far from being universal, and the danger exists that the effects of the international situation may in the long run reverse it. The participation of many young people in the ranks of O.A.S. and neo-fascist movements in European countries makes the European picture shadowy and fraught with danger. Such young people exemplify the shortening of view which sometimes goes so far as to create blindness.

Efforts toward a democratic unification of Europe, which gained momentum immediately after the end of the war, were crowned with a partial success, mainly limited to the economic sphere, in the creation of different European communities. Political unification has been difficult to achieve because of the rehabilitation of national states and the adherence of the ruling class in several countries to the principle of national sovereignty. Some say that European federalism suffered a big defeat in 1954 when the French Government (under Mendès France) voted against the approval of the European Community of Defence. I myself think otherwise. Many European federalists hoped that in due time

* C. Wright Mills. *op. cit.* p. 190.

further federal institutions would be created which would give a political integration to European defence. Events have shown one weakness in this hope. National governments re-armed while political unification was set aside. To-day we face the threat that Europe's *political* integration on a federal basis may be definitely discarded, while the hegemony of two most powerful states over small countries may be brought about, using and betraying the fair name of European unity. Unity cannot be achieved through military pacts of alliance by sovereign governments and under their control. The realization of an integrated Europe through the solidarity of major military powers would sharpen the divisions between the different power systems into which the world is organized to-day and would lead in the direction that Einstein warned us of — 'the militarization of the human race.'

No political event could be more contrary than this to the goal of world peace and to the aims of education. The only kind of unity which is in accord with educational purposes is one based, as Karl Jaspers pointed out, on the 'community of reason and self-responsibility'. Europe might contribute to the solution of economic inequalities in the world to-day if it were able to achieve some kind of unity based on peaceful co-operation and if it could exclude resort to violence as a means of dealing with international problems. Such achievement is closely tied to some international agreement on general, or at least regional, disarmament. There have been suggestions to this effect in the past few years. The creation of a de-militarized and de-atomized area in Europe (as a result of the demand of the European peoples and with the agreement of the two major world powers) would represent the best guarantee of a stable European unity and a first step towards world unification. The Polish Foreign Minister, Adam Rapacki, advanced such a plan in 1954, and it has since been included under various forms in the agenda of the United Nations' Organization. I believe that European unity has meaning and also has a chance to succeed, insofar as it is conceived as an instrument of world unification. While working for Europe, we should also work for the entire world. The ideal of European unification, in its world-wide implications, might provide the necessary time-perspective for people (including youth) everywhere, and have a high educational value in itself.

I have avoided deducing the idea of European education from the dubious concept of an 'European spirit or mind'. The notion of the human city (the 'human abode', as Dewey called it), 'a community of reason' or 'dialogue', as Jaspers, Buber, and many other European thinkers saw it, cannot be considered to be a legacy of Europe alone. It is the result of the spiritual efforts of people everywhere, manifested in a variety of creeds, customs, and ideals. Whitehead saw its justification in Plato's statement that 'the creation of the world — that is to say, the world of civilized order — is the victory of persuasion over force'. Centuries before, the same idea had been expressed by a Hebrew Prophet. It found sanctuary in India and was handed to us purified by the contributions of Christ and Seneca, Erasmus and Spinoza, Lessing and Kant, by Quakers and Freethinkers. Pestalozzi gave this ideal full citizenship in the educational and pedagogic field as a major contribution to the entire world by the Swiss cosmopolitan circles during the first decades of the nineteenth century.

The creation of a democratic federation in Europe along the lines described above would for the first time in history make an 'impracticable ideal a programme of reform' (Whitehead). Within this framework of a European Community, as the first nucleus of a World Community, aims and methods of the new education would find a wide area of application and their validity would meet a decisive test.

Criticism has been levelled at the new education from many quarters on the grounds that its concentration on methodology has deprived it of any clear vision of its aims. The concept of education as an enduring process of growth, as 'all one with growing' (to use Dewey's well-known expression) has been accused of being a new brand of formalism. In an effort to break away from the influence of older theories, which stressed content and indoctrination at the expense of the free development of the individual and the maturation of his personality, critics have said that progressive education has created a vacuum and left the educational process aimless and undefined. It indicated how to educate, but it did not clarify the purpose of education itself. In point of fact, the quest for values and ideals in education, for content as well as technique, has accompanied the movement for the new education all along; but

during the past few years this quest has become particularly insistent both in the New and the Old Continents. I believe that the New Education Fellowship, in its definition of aims and in its work in the different countries, has given a satisfactory answer to this criticism. Extensive research has been sponsored and carried out on psychological and sociological aspects of education. For many years, studies have been pursued on problems of international understanding, prejudice, the demand of a changing society for education, the role of newly developing countries in the international educational scene, various educational problems, particularly those connected with the training of teachers, the meeting of East and West, and others. Perhaps we should meet yet again the challenge of old and new critics by attempting once more a restatement of the general aims of the new education. This might provide helpful material for further discussion and deeper reflection by teachers everywhere. It would help them to provide the needed orientation for youth in Europe and the world to-day.

An integral part of the problem of stating our educational aims is the relationship between humanistic and scientific education. The humanities have traditionally been seen as the main vehicle of values. 'The humanities', wrote Louis Meylan, 'aim to promote in man whatever forms humanity . . . Humanistic teaching is an encyclopaedia of the human.' *¹ Scientific method has been regarded by other thinkers as the proper training of man, because it provides him with 'the will to doubt' and hence to think. Bertrand Russell wrote that under the guidance of science 'nine out of ten of the evils that infect the modern world would be healed . . . Education would aim to enlarge the borders of mind, not to limit them.' *² A recent debate, held in England in 1959-1960 on 'the two cultures', showed the persistence of opposing opinions on this topic.

The changes brought about by scientific development in the old humanistic curriculum, and its importance for the growth of individuals in intellectual freedom and in a spirit of tolerance, might be fruitfully reconsidered from the viewpoint of European education. Literary studies seem to provide a more fertile ground than scientific ones

for the formation of an authoritarian personality. On the other hand, sensitivity and perception of historic values, of 'eternal greatness incarnate in the passage of temporal fact' (to quote Whitehead again), seem to be fostered by humanistic studies. If we could define a new humanism, which would allow a large place both to historic and scientific subjects, the N.E.F. might provide a highly relevant contribution to modern culture.

In view of the effects, both scientific and literary, that education can have on the formation of human qualities in all men, it is proper to say that this contribution is essential if our present world situation, in which individuals are exposed to competitive incentives leading to war, is to make a willed transition to one in which men co-operate in practical and scientific pursuits for the benefit of society as a whole. The newly created international institutions for which we hope would request such a new definition of humanism. Already, and for some years, we have been exploring the problem of the relations between individual and group methods of study, and trying to establish what proportion of each is suitable to children at different age levels. The outlook and perspective of the world situation to-day offer an important occasion for reconsidering this problem in teaching and learning.

Closely bound up with this is the problem of fostering creative attitudes in children. The peaceful world toward which we should like to turn their faces will be one in which leisure occupies a much larger place in their life than it does to-day. The pace of transformation is speeded up by the trend toward automation in productive processes. In due time, social reform in democratic countries will enable most of the people to benefit from this change. There is, however, an impending danger that this step in human evolution may be made impossible by the alienation of man under the influence of mass media leading to 'debased . . . simulacra of genuine culture.' * 'Before man can transcend himself', Bernard Rosenberg remarked, 'he is being dehumanized. Before he can elevate his mind, it is being deadened. Freedom is placed before him and snatched away. The rich and varied life he might lead is standardized. This breeds anxiety, and the vicious circle begins anew, for as we are objects of manipulation, our anxiety is

*¹ Louis Meylan, *Les Humanités et La Personne*, Genève, 1944, pp. 45-46.

*² Bertrand Russell, *Skeptical Essays*, p. 136.

* Clement Greenburg, 'Avant-Garde and Kitsch', *Mass Culture*, N.Y. 1957, p. 102.

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exploitable. The mass grows; we are more alike than ever; and feel a deeper sense of entrapment and loneliness. And even if the incubus of hydrogen war could be lifted, these specters would still hover over us.' *

Regimentation, and the 'bureaucratic ethos' are impending threats in Eastern and in Western countries alike. The only way to counteract these threats is by the development of what Harold Rugg, in his last address in New Delhi, called 'the creative man'. If we wish to face the problems urgent to-day, we must revise our assessment of 'productive' work versus leisure in school, and must think seriously about ways of assuring the 'quiet mind' (Rugg), both in school and at home. We should collect evidence on the influence of adults' use of leisure time on the intellectual and creative interests of children, and should provide for the creation of a proper atmosphere (with the necessary instruments) in which children can grow 'with an abiding enthusiasm for a free and creative life' (Rugg).

Insistence on creativity in school work and the appropriate use of leisure time in extra-curricular activities have a bearing on urban planning and school building — two important topics which should have more attention from educationists, administrators and architects than they have had.

Some further contributions that the N.E.F. could make to the creation of a 'community of reason and dialogue' in Europe, remain to be mentioned very briefly. The first is the well known question of how to secure equal educational opportunities for all children — at least until the end of junior secondary

school. If the legislation which already exists in almost all European countries were effectively enforced, this would have a great bearing on the democratic unification of the European continent. Since it is generally agreed that attitudes both of abstract logical thinking and of democratic co-operation can be developed in children, it is imperative that no-one be deprived of that liberal type of education which will give each child a personal foundation for democratic citizenship. Curricula and methods in all European countries should be geared to this aim, and we must consider the double- or triple-track school systems for children from 11 to 14 which still exist in several countries.

Next, results of experiments in curricula for all children of this age-group should be discussed in international conferences and made available to administrators and teachers of the various countries. This is a task pertaining to comparative education, a discipline which represents a primary instrument of international understanding. In Italy we are now aiming to reform the junior secondary school and to collect data from Western European countries which may shed light on the proper solution to be adopted.

Closely linked to this problem is the current assessment of environmental influences on the success of children at school, and of the 'motivations and value systems' of the entire social group affecting the choice of studies by young people. 'An action toward the community' has been considered necessary by recent students of this problem *, and the hope is that this will cancel or reduce striking differences that children from different milieux now meet at the start of their education. Further research and a more generous school atmosphere are also imperative if we are to detect and encourage talented youth from all social classes.

Any reform of the structure of secondary schooling will prove ineffective unless we work out our intentions and the tools we should use to realize them. Research now being carried out in various parts of the world on these matters should be eagerly followed in the whole of Europe, and should lead in time to the adoption of a general framework for educational reform. Projects for a European University, or several European Universities, which

* H. Bouterline Young, 'Detection and Encouragement of the Talented Italian Schools', **Year Book of Education**, London, 1962, p. 280.

* Bernard Rosenberg 'Mass Culture in America', **Mass Culture**, p. 5.

are now under consideration, would receive a great impetus if we were all more agreed about what should be provided at secondary school level. A new ruling class coming from all strata of the population, acquainted with the best tools of thought and science developed in all countries, and internationally minded, cannot arise except from multi-lateral action deriving from deep reflection on the social and intellectual aspects of the problem of European unification.

Finally, all efforts toward the creation of a more integrated type of school organization and school curricula at the secondary and higher school levels will be successful only if at the same time we try to bring about a greater integration in the curriculum for the training of teachers, and to foster communication between teachers from different parts of the world. The **Association Européenne des Enseignants** might provide such a link for European teachers. The duration of teacher training should be more standardized. Methods conducive to the development of democratic attitudes in teachers, such as small-group discussion, work-shops and seminars, should be introduced on a world-wide scale. These provisions should make it possible for teacher training colleges to issue diplomas and degrees that would be valid in different countries.

To advocate a greater integration of school organization and curricula in Europe does not mean to hope for a world-wide regimented system of education and school administration. Cultural variety is the flesh and bone of social life and education. What we aim at is an 'orchestration of diversities' (Horace M. Kallan), not dreary uniformity. Every culture has a special contribution to make to the free 'community of dialogue' which we wish to create in Europe. Orchestration and integration can be carried out without cancelling the differences which form the essential elements in the lives of individuals as well as in the lives of peoples. Awareness of the peculiar aspects of the educational and cultural scene is an important instrument in bringing about regular channels of exchange, which in time would reduce tensions, abolish economic anomalies, and pave the way for a richer and wider cultural environment.

This consideration brings me back to the main point of this paper. The unification of Europe must be conceived only as an integral part of world unification, and as a result of the extension of

democratic processes to all aspects of social life. Education has an unique contribution to make to the realization of this process, since its task is to help people develop the emotional and intellectual qualities which underline democratic co-operation.

Means and ends cannot be divorced. The widening of time perspective, which is the essential requirement of the spirit and programme of the new education to-day, finds its light in this principle. A European community within a world community can exist only to the extent that people are able to communicate. This is the abiding contribution of activity methods in education, for they are the principal instruments of communication in all types of schools everywhere. And an institutionalized community has a meaning only insofar as it fosters communication. Content and process are one.

This essential principle of the new education was stressed at the International Conference of the N.E.F. in New Delhi in 1960. Speaking of Gandhi's contribution to education, Nehru said: 'It is good . . . that we remember . . . his fundamentals: that means are more important than ends, and that no ends are right or tend to be absolutely right, if we try to achieve them by wrong means or wrong weapons'. ★

★ The New Era, July-August 1960, p. 161.

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Raymond King

Headmaster, Wandsworth School

Happily this is not a valediction as Jim Annand is continuing as Secretary of the English Section of the New Education Fellowship. But I am delighted to have the privilege of expressing something of the indebtedness of all of us, as members of the New Education Fellowship, to its retiring International Secretary.

My own association with him began in the mid-thirties when we were both members of the Executive Committee of the Home and School Council under the chairmanship of George Lyward. At that time, and to be precise from 1935-1947, Jim was Head of Sherrardswood School. It was in this progressive co-educational school that, after holding posts in schools of more traditional pattern and outlook, he was able to give institutional expression to the educational convictions that had grown out of his experience. He firmly believes not only that the presence of men and women, boys and girls in the school community makes for better human and social relations, but also that the education of children involves a partnership between home and school.

Jim Annand came into education from journalism, something we might have suspected from reading the series of altogether admirable reports that have flowed from his pen since he took service with the New Education Fellowship. At Cambridge he was on the editorial staff of the *Granta*. It was during the year in journalism which followed that an assignment brought him into touch with the P.N.E.U. and Charlotte Mason's books, and kindled in him an interest in education as a vocation. He brought to teaching a rare and enviable balance of scholarship; for after three years at the Royal College for Science, followed by a world tour, he went up to Cambridge to read for both the Historical and the English Triposes.

When at the end of 1947 the secretaryship of the E.N.E.F. fell vacant and the Fellowship was going through one of its periodic financial crises, an unexpected hint from him that he was interested,

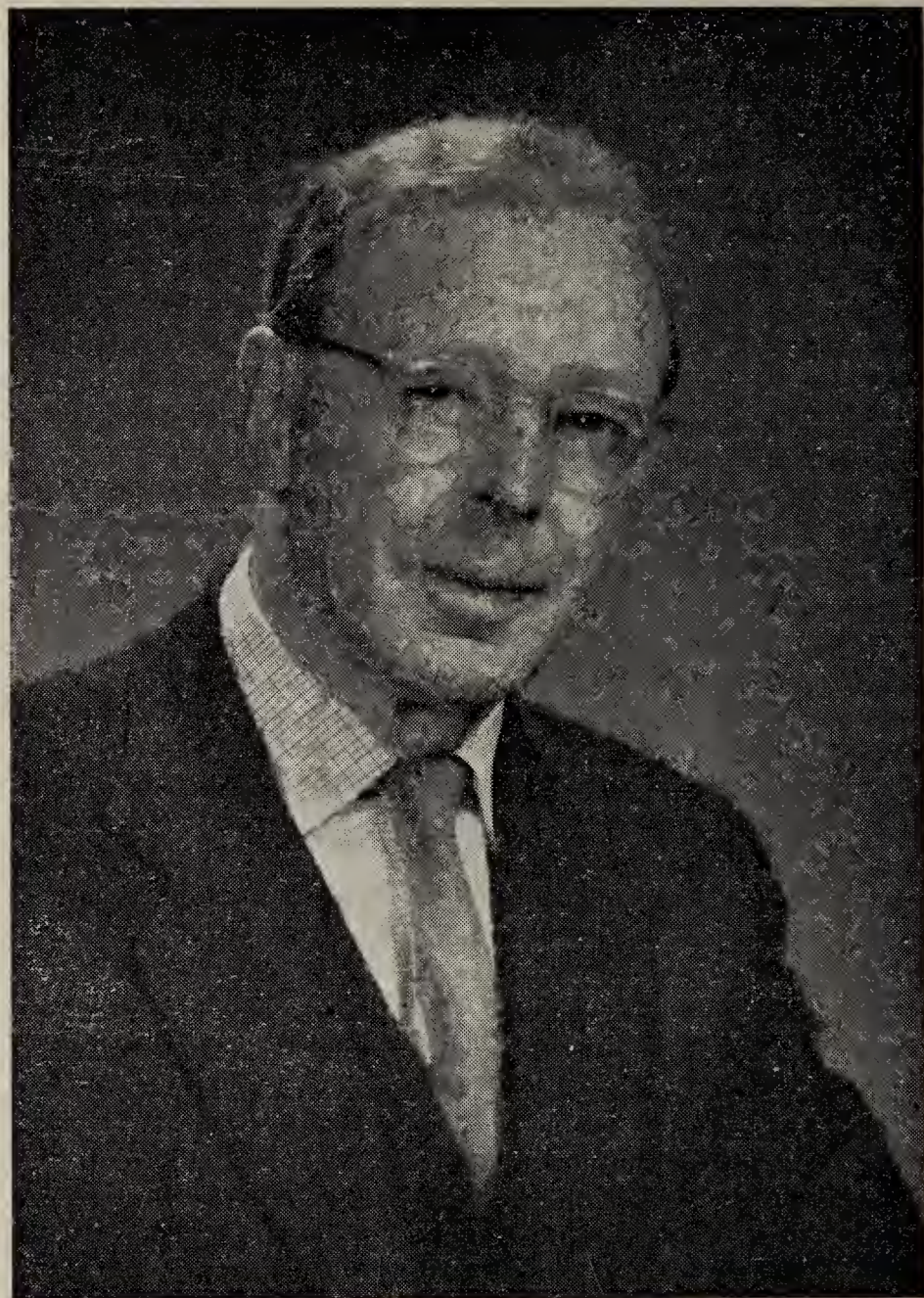


Photo: Ian Hammerton, Tunbridge Wells.

given to me a couple of days before we were due to interview candidates for the post, led to his appointment. This I consider my most important service to the N.E.F. For, three years later we were able to ask him to succeed Clare Soper as International Secretary and combine that office with continued secretaryship of the English Section. By a fortunate chance at the same time Education Services, a charitable trust with much the same objectives as the Fellowship, asked him on behalf of the E.N.E.F to administer its affairs.

And so for the past twelve years the work of the International Headquarters has been done. It has been done, as it is going to be done in the immediate future, as a service of devotion and self-commitment. No one surely thinks that the services of Jim Annand have been paid for. The salaries our financial straits have obliged us to offer to Jim for the last twelve years, as to Peggy Volkov

for a lifetime, would hardly amount to a respectable expense account for the nature of the offices they have held.

As International Secretary, Jim was immediately involved in the organization of an N.E.F. Conference at Chichester, 1951, and in due course with Askov, 1953, Utrecht, 1956, and Delhi, 1959-1960. The bare logistics of such meetings have involved a tremendous strain upon our scanty resources in personnel and finance. As a member of the Guiding Committee during these years I know the gnawing anxieties and wearing uncertainties that have been a continual burden for our Officers.

Had we, as an organization, commanded adequate resources at headquarters, instead of eking out a precarious existence from month to month, our International Secretary might have developed, with assurance of the necessary means, a number of incipient schemes deriving from his numerous contacts with Unesco as N.E.F. Observer at the meetings of the General Conference and as an active participant in the work of the associated non-governmental organizations. Fields in which his special competence and experience have been drawn upon were the development of group work as a conference method, using creative art groups and new discussion techniques, ways of

examining attitude change, the teaching of Human Rights in schools (he chaired the preparatory meetings in Paris of the Human Rights Project) and the comparative study of the Primary School Curriculum.

Jim Annand has visited most of the European Sections, some of them several times, and it was his valuable and fruitful suggestion to hold the meetings of Section representatives at Copenhagen, Brussels, and Weilburg as a means of bridging the intervals between the international conferences and supplementing the meetings of the International Council. I wish we had possessed the resources to permit him to go oftener and farther afield.

In working with him so closely and so long I have admired his calm and ruffled efficiency, especially in times of stress, his wonderful gift for giving shape and coherence to the vagaries and woolliness of many a discussion, his rare devotion to the purposes of the Fellowship and general interpretation of the duties of his office, and the personal qualities he has brought to the enrichment of friendship. I know I speak for the many friends his qualities have won him in many parts of the world when I thank him for his selfless and devoted services to the N.E.F. as International Secretary during the past twelve years.

Teaching Through Your Subject

Valerie Coates

In our moments of response to what we deeply read, especially to poetry, we seem to go through a physical experience of conflict. A slow, tortuous, grasping and sliding and recovery along a narrow tunnel — and painfully we leave the darkness. Even then though, the brightness is not clear and fresh but a strange and terrible thing. And we fear acutely what we now know. This is the road towards what we conceive to be the essence of the material. And because we have reached out towards it painfully, we have been changed a little by the

discovery, and our life has been coloured a little, or a great deal, depending on the hardness there has been. Now we feel that a little of what we have always deeply known has been made accessible to us. But we have not yet completed our vision of it or of what it will give us, any more than we have completed the revelation of all the nature of our individual response to life. It is at this moment that we must recognize our next struggle.

We can of course refuse it. We can roll the stone over the mouth of the labyrinth, and fall short both of the material and of the discovery of our own selves; this experience we know too well. And from

* This was written in response to a question set to the author during her training as a teacher at the University of Exeter.

our own experience we also know that if we fail in this way the reckoning of such failure must come. There will be either a deepening *ennui* as we grow farther from a situation with which we have failed to come to terms, or there will be the fear of the ultimate encounter, a void, an abyss: we know nothing more about it than that it is not friendly, and that it will lead us to the reckoning where we meet ourselves. But if we enter it there are two ways open to us, both hard.

The first: after the long wait until our various perceptions of life lead us to a fresh view, after a long span of measured time, or in an un-measurable space of perpetual significance, we may come to the material anew, and find in the new light a new essence. But this response is not like the first encounter which was germinal and exploratory, while the second is at once derivative and fresh, a reaction and yet full of immediacy. The first flowers of the spring torment us with the recognition of the beauty and of the hard cold. I remember the anguish I felt once, standing on a hill overlooking our small country town, where all the winds of the earth seemed to whirl around me and pierce even my mind. It was early March, and a small clump of daffodils, soft and delicate, was being tossed and crushed by the cruellest gale, and the pain I felt was undefined, but it seemed more significant than a passing sentiment. These were the first flowers, and such a struggle is our first response, our first deep response. But the later flowers have not the same earth-struggle, they are in tune with the warmth and the sun, and for them we do not feel the pathos and recognition. The reward of our waiting response is of this order of flowers.

The alternative way back to our material needs no lapse of time, but is a swift, strong moral effort, the effort to thrust ourselves outside ourselves, to cast off our mode. And this is when we are close to the nature of the poet — though only in an indefinite way closer to the poem. This is our most fundamentally creative response, though not our primary one. We may try to see this process through a number of comparisons.

‘Car nous voulons la Nuance encore
Pas la couleur, rien que la Nuance!
Oh! la Nuance seule fiance
La rêve au rêve et la flûte au cor!

Que ton vers soit la bonne aventure
Epars au vent crispé du matin
Qui va fleurant la menthe et le thym . . .
Et tout le reste est littérature . . .’

The *symbolistes* see the problem from an explicitly creative aspect: they endeavour to create the possibility of uncertainty, the impossibility of a whole response, the possibility of the limitless response. They make it impossible for us to conceive that we have totally apprehended their work, which is why we have been so slow to absorb them and their influence. They asked too much of us: not only that we should try harder to comprehend, but that we should never comprehend in the old sense. That is our first comparison.

Our second is an analogy from the art of translation. In this mode the sensibilities of different men and different centuries bear witness to a variety of response. We cannot know Homer by any one translation, we can only know Homer as he appeared to, say, a mediaeval poet, an Elizabethan, a Restoration or an Augustan sensibility. But if we know these translations we know more than the *Zeitgeist* of these ages, we begin in fact to know Homer. Our response to a translation is not the same as our response to a poem in our language, for our aim is not totally similar. This aim clouds our response to a translation as a poem in its own right; but the composite experience I have described is similar to what we undergo in our response, our growing response, to a poem in our own language.

What have we then to say of ‘the material in its own right’? For there is no such thing. The material is a music which awakens answering chords in us; the affinities and discoveries are increasing and uniting, but in the best nature of things there can be no totality. When there is totality there has been a failure of either the material or the reader, for the material which is a closed experience is limited in the worst sense. It implies the acceptance and approval of a worn-out mode. But in the developing response there is the glory of renewing attainment and self-knowledge in dissatisfaction.

It is the failure of criticism when it claims to have divined the only meaning. I recall the almost suffocating excitement I felt when I first read Yeats. For me the strangeness was all, the grey suggestion and shade of the early poetry, the metallic colouring

of the middle poetry, the jewelled unicorns and the folk-lore and the myth, the symbolism and the mystery and the feverish, sophisticated, tragic background of the nineties. I thought I knew Yeats: but gradually, or suddenly, a new angle of vision. The clearest thing I know is that from what I know I must not dogmatize. And it seems to me that all bad criticism stems from a moral failure of the kind I have mentioned; but all good criticism opens a stage-expanse, a vista, an arc of suggestion, it is a liberation and not a limitation. But criticism should be written after a long waiting time and thoughtfulness, not from an accumulated bibliography and a driving belief that one answer has been found or even that it is there to be found.

And our teaching, like and with our response, must change, though there must be no change in the integrity of the pursuit: for the search is as profound in the experience of the teacher as it is in the opening of experiences to children. And the relationship that involves change only in the child and stagnation in the teacher is a failure basically for both. Nor must the teacher in the opening of a new area of vision to the child imply a limit in the nature of that vision. The child's understanding changes gradually, but his power of acquisition should remain limitless. The teacher should not seek to impose a view of the material, but submit himself to the discipline of the material itself, and the child's response will grow alongside the teacher's response.

I will discuss Lawrence's **Snake** as taught to a junior form of about thirteen years of age, of only average academic ability. The teacher inevitably goes to the poem with all the mental colouring of recent criticism, the struggle between 'life' and 'anti-life', perhaps a personal commitment to one of these points of view, a consciousness of the social background and influence of Lawrence's writing.

None of these aspects is necessary for a child's understanding, for he has insufficient experience of his own through which he may find them relevant. All that is required in this respect is for the teacher to build some kind of picture of Lawrence that children will find exciting: that he was born in a coalmining village near Nottingham where his father was a miner, that he was a teacher for a short time, that he travelled widely in Europe, America and

Australia and wrote vivid accounts of the places he visited (I think a short extract from say **Sea and Sardinia** or one of his letters from Italy or Germany, might be read) and that he died in a sanatorium at an early age. The rest is the child's own discovery.

The poem should always be read as well as possible and carefully by the teacher, but not emphatically, for a child is embarrassed or discouraged by a rendering that leaves too little to the imagination. The art of reading is to suggest significance, but not to isolate it. And a child can recognise in **Snake** as vividly as can an adult, the warring feelings; the desire to destroy what he does not understand, the self-justification. 'If you were not afraid, you would kill him', and the guilt that we have violated a sacred thing, that we have made a beautiful object ugly by our attitude towards it: 'But suddenly that part of him that was left behind convulsed in undignified haste' — all this the child understands.

And what of the allusion to the albatross in the poem? This kind of reference should be freely and enthusiastically given by the teacher, for the story of **The Ancient Mariner** is beautiful and strange. And I think that all mythological allusions should be explained with a kind of inventiveness and delight, for the myths are as exciting to a child as to an adult who has not erected barriers to thrust them back. And it is precisely in this fresh, wondering response to the material that the child directs the teacher, in his interest in the life of animals, in certain human relationships, in honest recognition of what he has felt and knows.

But remembering the albatross again, another question arises. In the light of our point of view what material should we encourage the child to handle? Too many mistakes have been made and fostered by the belief that children enjoy the childish. The emotions of a child are the basis of the emotions of the man, and inherent in him and growing in power are the great commonplaces which make the subjects of all poetry; love, fear, death, shame, guilt, pity, the child knows acutely all these. All these essential resources of feeling in poetry and all art are accessible to him, and if he grasps only a hint of these he has begun the long adventure of the growing response, which is the ideal relationship with all artistic material. But the child can only make the step if the teacher

himself has submitted to the material, felt his inadequacy before its total meaning, his sympathy with it and his tentative but deeply-felt perception of it. Then is the child liberated in his delight of the material and is given an indication of its infinite

Prospects In Schooling

James Hemming

Educationist and Broadcaster, Author of 'Problems of Adolescent Girls', etc.

There are at present so many educational issues tumbling over one another for attention that we seem to be entering on a revolutionary phase in attitudes and practice. In all countries which are thinking seriously about education, ideas are in rapid flux. Social changes, and the problems and opportunities they bring, encourage bold advance. Movement rather than semi-stagnation (a common condition of education) would seem to be the pattern of the future.

What are the most significant trends at the school level? Different people would compose different lists. One trend, which few would omit, is an intensifying drive, through education, for balanced personal growth. Everywhere we need more mature adults, partly because the mode of life today calls for a higher level of personal maturity than formerly, partly because 'our lives are threatened by the possession of an annihilatory force in the hands of immature men'. * This means us in general. Maturity is not to be attained by emphasizing the intellect of the emerging personality while the emotional, social, aesthetic, sensuous and moral growth take their chance from subsidiary activities. To quote from Professor Carstairs' Reith Lecture 'the mature person shows a realistic grasp of his environment, a sense of conviction about his own identity, an ability to cope with his practical tasks, and to establish deep mutual relationships with other people. None of these, obviously, are inborn attributes; they all have to be learned, and they are learned in stages.' They are a central task for education, emerging from an education that reaches out towards the whole child in a way appropriate to each age.

As a part of their wider aim, teachers are already

power. This is all the teacher can do, and it is the discipline of a negative accomplishment, the state of being in harmony with an unembraceable object, and in order to know more of it, an earnest endeavour to imprison the self.

looking more closely at their own expectations and intentions, and their pupils'. The restlessness of children as they approach the leaving age arises from uncertainty about their future. This uncertainty makes traditional schooling seem rather pointless. Schooling that is experienced as preparation for the future, and moves out into the environment, increases the relevance of the curriculum, reduces anxiety, and makes good student-teacher co-operation possible right up to the end of the school course. Such orientation for the future includes guidance in the transition from school to work. As an industrialist put it recently, 'instead of pushing them over a cliff when they leave school we must provide a ramp.' For younger children too, education should always be extending insight into their environment. Personality development needs a base, a knowledge of where one is, so that education must provide, in secondary schools and institutions of further education, built-in counselling systems through which the problems inherent in growing up become the means of deepening the pupil's insight about himself, others, and life. This may well involve a minor revolution in school architecture — the generous provision of small rooms suitable for discussion groups and individual talk-it-through sessions.

Another trend, already noticeable, is our recovery from the hypnotic influence of intelligence tests. The I.Q. is no longer regarded as a true estimate of human potentiality. Human effectiveness, we now see, is something total. If we can so approach children that we help them to focus what powers they possess, we release something far more potent than mere I.Q. intelligence. This is leading to a revolutionary change in attitude towards the less academic children. We are beginning to see that we are attempting to teach them in the wrong idiom.

* Dr. M. R. M. Herford, *Public Health*, July 1962.

We have to move on from watered-down traditional schooling, assumed to be appropriate to their lower I.Q., towards finding ways in which we can call out the total response of children of this kind. A similar trend is observable in the education of young children — from the assumption that children of p age are too young to do q lessons, to new approaches that outflank the obstacles to learning. New methods of teaching mathematics are a case in point.

Another likely change is from cure to prophylaxis, in many problems of behaviour and development. It is now possible to diagnose in the class-room difficulties that, left to drift for a few years, can become major problems. The practice hitherto has been the reverse of sensible. The difficulties of primary and young secondary school children have not, on the whole, been carefully diagnosed and dealt with, so that behaviour problems arise in the third and fourth years of secondary education when size and the tensions of physical maturity add to the difficulties. Assiduous attention to the difficulties of 8-12 year-old children could surely lessen behaviour problems at school in the 13-plus group and would pave the way also for the highly social adolescent phase of education.

A particularly interesting prospect ahead is the development of automated teaching techniques. Language laboratory methods, for example, 'are as successful with camel drivers as with university

professors'. Automated techniques can greatly extend the individual's capacity to learn, but they also involve a transformed curriculum design. The school of the future is likely to offer batteries of apparatus for intensive teaching in small groups, periods when general education is provided for large groups by tape, film and closed circuit television, tutor discussion, groups of twelve to fifteen children, groups for artistic self-expression of many kinds, and class and individual study groups of various sizes. The teacher, saved the drudgery of teaching repetitive material, will be freed to get on with his role and relationship as a true educator.

This is just a short list of trends that are now to be observed in education at school. Underlying these and other trends are two central ideas. One is that the goal of education is self-fulfilment in a setting of formative reciprocity with others; the other is that, if we fail to reach the goal, the technological society will dominate man instead of man using technology to raise the quality of life on every plane. We have to make education both more personal and more social. In one way or another this has always been the direction of progressive education, but to-day our tasks take on new forms just as they also take on a fresh urgency. What hitherto seemed desirable has now become imperative — a condition of continuing human advance. That this is now widely realized assures a great surge of activity and renovation in education during the years immediately ahead.

Book Reviews

The Story of the United Nations

Katharine Savage
The Bodley Head, 1962, 16/-

This lucid and readable introduction to the structure, activities and record of the U.N.O., in its endeavours to safeguard peace and to promote human progress, would make a valuable addition to any secondary school library. With a lively text, helpful maps and interesting pictures, it provides, very largely from a Western point of view, a straightforward narrative of some of the major

international problems and developments in the world since 1945, even if it makes little attempt to broaden sympathies or to provide critical discussion of recent controversial issues.

The earlier chapters illumine the birth and development of the Organization. They include an account of the work of the Economic and Social Council and of the more important Specialized Agencies, although the brief references to the many functions of U.N.E.S.C.O. are unworthy. The entry of the newly independent states, which has more than doubled the original membership,

is noted, with some appraisal of the personalities and achievements of its officials and its international statesmen from Trygve Lje to U Thant, while the dramatic tensions of the two most recent sessions are vividly described. The later chapters, also mainly political, survey with excursions into earlier history the background of the Palestine conflict, the question of Berlin and the epic of the airlift, the Korean war struggle, the Suez crisis, and the awakening of Africa, with particular reference to the Congo tragedy. Little or nothing, however, is said of other matters, e.g. the many debates on colonial and race problems,

or the crises affecting Iran, Indonesia, the Lebanon, Laos, Algeria or Cuba, although the survey is up-to-date enough to be caustic about Castro himself as well as to comment on the 'Wall'.

While there are many shrewd and valuable comments in every chapter, not a few examples could be given of the way the presentation is sometimes misleadingly over-simplified, one-sided or too much in black and white terms, especially where the U.S.S.R. or the Arab states are concerned. Is it justifiable to view the post-war world as one divided simply between Communism and the West; to blame the U.S.S.R. alone for the cold war or for the failure of the disarmament talks; or to argue that in 1946 that country, soon to challenge the U.S.A. for nuclear supremacy, had not fully recovered from the effects of the Bolshevik revolution? It is sad to see that the term 'race' is used to describe the Arabs and the Jews in Palestine. There is some special pleading in the account of British and French aggression in Egypt in 1956, and the U.S.A.-supported attempt on Cuba is not mentioned, although Indian action in Goa is boldly condemned, as is the Soviet action in Hungary in 1956. While the criticisms made of Stalin are no doubt justifiably sharp, it is interesting that Dulles escapes all critical comment. The Korean war is described in black and white terms, and Syngman Rhee, without reference to his recent record and fate, is described as 'a fervent Korean patriot'. The book ends on an optimistic note as regards the effective role of the U.N. in the Congo, but begs many questions.

There is a comprehensive index, but the less impressive bibliography is dominated too much by American publications not easily accessible to the young British readership envisaged, and excludes many others as valuable and perhaps more accessible. Few will dissent, however, from the concluding sentiment that 'there is no doubt that through the widespread work of the U.N. millions of people know more, suffer less, and live better than they did before it was founded'.

W. E. Payne.

Mental Health and Education

Dame Olive Wheeler;
William Phillips;
Joseph P. Spillane.

University of London Press 15/—.

The cross-fertilization of the experiences of physicians, psychiatrists and educationists might be expected to point the way to effective preventive measures in dealing with mental ill-health, perhaps involving modifications in traditional methods.

As a contribution to this end, the authors decided to co-operate in the writing of this book.

The relationship of health to ill-health can be thought of as a continuum on which an individual at a particular time occupies a definite position somewhere between the two ends — perfect adjustment and total maladjustment. This position can never be fixed because the developmental point which a particular individual has reached varies, and the cultural and social forces at all points are themselves changing; thus constant readjustment on the part of the individual is necessary.

As a basis for the book, the authors have accepted the W.H.O. definition of health, namely 'a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity'.

The first section of the book, entitled 'Medicine and Education', is by William Phillips. It deals with the School Medical Service, psychosomatic illnesses and group-therapy, and some of the problems encountered in the present day under these particular headings. This section is somewhat frustrating for the reader, as the sequence is often difficult to follow, and sometimes statements are written without any apparent reason supplied for their inclusion, sometimes without any evidence to back them up. Nevertheless, it serves as a useful introduction.

The second section, by Joseph P. Spillane, dealing with maladjustment in children, is a clear synopsis of the definition, origins, recognition, and incidence of maladjustment. Dr. Spillane ends by discussing some forms of treatment, such as hostel treatment and cottage homes for maladjusted children, and he quotes case studies in these particular contexts.

Section Three, by Dame Olive Wheeler, is by far the biggest section of the book. After outlining some of the problems involved in the challenge to educators 'of realising and seeing that children should be so educated that they may eventually become well-integrated persons, capable of adjustment to the stresses and strains of a complex society', she writes of some of the adjustment difficulties likely to be experienced at various stages of normal development, and suggests what might be done by parents and by the State to prevent maladjustment and to help individuals to readjust themselves.

Results of research into infant development and maternal deprivation are quoted, and certain methods of education for parenthood are discussed, but it is unfortunate that more is not

written of the parent's role in the education of children after the age of five. In the section on the junior schools, great emphasis is laid on the need for a preparatory period of play and incidental learning, which should be flexible enough to meet individual needs, before the change from play to work is gradually made.

Should children start school at 5 or 6? Should the transfer from Infants to Juniors be at 7 or 8? Should the transfer from primary to secondary be at 11 or 12, and should the school leaving age be raised to 16? These questions are discussed briefly in the light of research findings. In her chapter on secondary education, Dame Olive Wheeler deals in broad terms with the basic curriculum and the discipline and methods of teaching in relation to some of the adjustment difficulties experienced by adolescents. It is unfortunate, however, that when dealing with the concept of I.Q., she should give the impression that it remains relatively stable, and that allocation at 11+ should depend on a measure of capacity rather than of potential.

The chapters dealing with education according to emotional needs and disintegrative influences in school education, touch on important and controversial matters such as character development, the pressure of examinations, size of classes, unsuitable teachers, and some of the conflicts which must be faced by adolescents in the disunity in beliefs and sentiments in our surrounding secular society.

Dame Olive counteracts the pessimistic picture she draws in these two chapters, with a chapter on some of the work being carried out at present by the School Health Services, the psychological services, teacher training colleges, and in research.

The book is concluded by quickly covering the period of transition from school to work, of further education and of adult education, where the work of the state and voluntary organisations in their education for leisure, marriage, parenthood, and citizenship, is of interest. This, in a sense, has brought the discussion on mental health full cycle.

This book covers nearly every developmental stage of the human, when considering the relationship between mental health and education. Because of the necessarily brief way in which each phase has been discussed, it is difficult to see that this book can be of use to the seriously interested physician, psychiatrist, or educationist, but it is the sort of book which can provide an easy introduction to the subject for the training college student.

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Editor's Letter

Round our new headquarters, which we hope some of you will visit, the thick snow is melting, though it still protects the snowdrops and crocuses from the night frosts. Outside my large workroom window and beyond the garden wall the swans are restless on the Thames, now running black between its whitened banks. The cormorant, whom we always expect when the thermometer drops to zero, makes his solitary horizontal flight downstream. Inside the room, which is workshop and kitchen combined and the heart of the house, a German mobile quivers above the radiator and by the Danish lamp, and there is a 'cassoulet' simmering in the oven. As I write, I wonder how soon the post will bring a Danish or German written contribution to The New Era, or whether an African teacher will ever find time to describe for us his practical problems, or the possible solutions with which he is experimenting. To write and submit an article needs both time and intrepidity, as well as help and encouragement: the latter is in the gift, and should be the privilege of our Associate Editors, three of whom I am delighted to report have been appointed. Until every Section has elected its Associate Editor The New Era cannot be the really international journal we all wish it to be. One task I hope these Editors will set themselves is to collect reviews, written in English, French or German, of significant books published in the different countries and not easily obtained in England. Another task is to stimulate critical letters: there is much to talk about, for instance, in James

Porter's article this month.

Each country gives to educational progress its own individual contribution, the value of which was stressed in January by Monsieur Hornus and Professor Borghi; but there are many problems that we have in common, and many solutions, or partial solutions, that we ought to discuss. We are all, surely, reconsidering our roles as educators: the December and February issues throw some light on this. How are educators in other countries reassessing their functions? 'La mode est à la pédagogie de groupe', as C. Freinet recently wrote. Do group techniques help educationists in such reassessments, or in any other way? The English group leaders in the UNESCO-NEF project are now trying to analyse the methods they used, but we should like to hear from others.

Finally, let me quote from 'On Becoming a Person', by Carl R. Rogers, whose work seems to me very relevant to recent heart-searchings among educationists and pupils alike, judging from our recent issues, from conferences and meetings. Recalling teaching experiences of his own, he writes: 'I am only interested in learnings which significantly influence behaviour . . . One of the best . . . ways for me to learn is to drop my own defensiveness, at least temporarily, and to try to understand the way in which his experience seems and feels to the other person.' M.M.

Look Out

The International Secretary's Column (2)

James L. Henderson

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Origins

As I promised in January, I want now to look at some educational implications of the question of origins. What are children in the homes and schools of this planet being taught about where they come from, both individually and as members of the human species? It is sensible to try to discover what alternative interpretations of the mysterious source of our being we educationists are offering our pupils. 'For surely it is folly to preach to children who will be riding rockets to the moon a morality and cosmology based on concepts of the Good Society and man's place in nature, that were coined before the harnessing of the horse?' ¹

So far as the traditional religions still command an actual, as distinct from a formal allegiance, parents and teachers who subscribe to them possess a clear and final answer to our question, namely, divine creation. The form of reply will of course vary — whether Hindu, Christian or any other — and so will their educational expression, but if seriously made their impact must be strong. Where the religious response occurs without conviction (and I suspect this may be particularly true of Protestant Christianity) the educational impact is feeble and perhaps pernicious. For a rapidly increasing number of the earth's population the question is neither to be asked nor answered in these terms. Usually the answer takes a more immediate, personal, physiological form. The child becomes used to the idea that he emerged from his mother's body, and that his father had something to do with his being there; but whether his conception was due to the deliberate design of his parents, to their indulgence in a moment of casual intimacy, to the operation of some complex law of biological evolution — these aspects of the question verge on the speculative and indeed metaphysical, and they therefore tend to go by default. I suspect that as a result of this more and more young people assume that their elders either do not know or do not care, and finally see the whole of life as just 'one damned thing after another'.

Surely the establishment of a relationship to his origins is an essential part of every child's education? Because this now requires to be globally valid, that relationship must be seen to be and taught to be and learned to be fundamentally the same, however legitimately variable its expression. Men must recognize their common origin as a condition of their ability to pursue the common goal essential to their survival. Let me put this to the test by sketching in barest outline the nature of such a relationship, and asking how far this would prove acceptable in homes and schools throughout the entire world, irrespective of the kind of society which contains them. The educational syllabus for such a global enterprise would have two main ingredients, some universally similar myths of origin and the most up-to-date findings of science on the nature and origin of life. Taken together, they help to form the lowest common multiple of an hypothesis as a teaching aid: this is to the effect that man may regard himself as the most articulate product of a process, the push of which we experience without being able to analyse and which, as 'perceivers with one foot in the perceived', we recognize as purposive; further, man can share in the means whereby this process occurs, more and more consciously. 'Man discovers that he is nothing else than evolution become conscious of itself.' ²

The relationship to origins, stated in the form of such an inspiring hypothesis, goes far to remove the artificial quarrel between science and religion, for it should prove acceptable to those who admit the reality of the process as a fact of their own intellectual and emotional experience but who do not desire or feel able to postulate a god as directing it, and those who seek a theist sanction for their spiritual sense of well-being. Both admit of an evolutionary purpose at work, commanding all men's reverent co-operation and capable of being affected by men themselves.

What would happen in the classrooms of this world if such a proposition were systematically propounded, thus providing the first of the three strands of the unity of knowledge, namely, man's origins? The other two, his present conflict and ultimate end, I shall discuss in the next two numbers.

¹ Joseph Campbell, *The Masks of God*, p. 12.

² Pierre Teilhard de Chardin, *The Phenomenon of Man*, p. 101.

Teaching in the Affluent Society

James F. Porter

Vice-Principal, City of Coventry Training College,
and Chairman of the English Section of the N.E.F.,
summarizes and comments upon the Annual
E.N.E.F. lecture given on 31st December, 1962, by

Dr. Jean Floud

Fellow of Nuffield College, Oxford.

A summary of Dr. Floud's penetrating and evocative lecture can only present in bare outline her carefully argued thesis, but will serve to set the scene for the comments that follow.

Lecture

Referring to the work of Willard Waller and Emile Durkheim, Dr. Floud at first painted the picture of the teacher-missionary, who gentled the masses and spread the gospel of citizenship, his dominant quality being his moral authority which derived naturally from his superior culture and experience. Moving to a more realistic appreciation of the teacher's role, Dr. Floud suggested that three basic aspects can be defined: first, 'institutionalized leadership' means that the teacher's authority is ultimately sanctioned by the requirements of the Education Act; secondly, his role is buttressed by social prestige; and finally, he himself supports it with a variety of pedagogical devices. In the Affluent Society, the exercise of 'institutionalized leadership' is extremely difficult, and presents a crisis in the teacher's role which is familiar in America, and incipient and potentially severe in England, particularly in the secondary schools.

The present rate of all-embracing social change involves both a great extension and prolongation of formal schooling, and also the imposition on the schools of new tasks in connection with the process of social selection. The fantastic rate of change vastly increases the gulf between the generations. The question now is, 'on what can the teacher's moral authority rest?' This authority is now both more necessary than ever and more difficult to achieve, since it can rely less and less on the superiority of his culture and experience, the value of which is no longer self-evident.

On the other hand, because the school is an important agency for the distribution of 'life chances', the teacher has a new power over his

pupils, which makes the parents' attitude increasingly ambivalent. This extraneous power does not replace the teacher's eroded moral authority, but rather tends to induce a utilitarian, more or less cynical attitude towards what the teacher has to offer in terms of his more commonplace capital of knowledge and skills. In other circumstances, pupils may react by withdrawing into indifference or active anti-intellectualism, a state of mind which underlies the disturbing picture painted by David Riesman. There the teacher is entirely dependent for success in the classroom on a tenuous status with his pupils as 'opinion leader', under cloak of which he must manipulate and persuade them to the best of his ability in the light of personal values which are increasingly secular, neutral and imprecisely defined.

How far have we in England gone along the road to this particular perdition? Fortunately, the progressive movement here has not become disfunctional in the way that Riesman most plausibly suggests it has become in America. It still stands here for progress in the classrooms, for a more human and technically more skilful pedagogy and for the elimination of some of the occupational hazards to teachers' personalities. Its beneficial effects are most in evidence in our primary schools: in the secondary schools, however, it cannot be doubted that there is an incipient crisis.

There is an urgent need to clarify, if not to re-define the teacher's role. First, ought we to substitute the teacher-social-worker for the teacher-missionary, and reflect this new notion of his task in his education and training, grounding it in the social and behavioural sciences? Secondly, should the teacher fulfil the role Riesman maps out for him, as a counter-cyclical force to the pressures of the Affluent Society, opposing the excesses of modern times and searching for excellence amongst the mass of moral, intellectual and artistic mediocrity?

Mrs. Floud considered possible methods of training teachers to fulfil the dual role of 'teacher-social-worker' and 'cultural crusader'. The college-trained non-graduate teacher appears to be ill-prepared intellectually, having snatched his personal education from a crowded course of professional training; whilst the graduate teacher is ill-equipped to understand the social dimensions of his work, even in the selective schools in which he mainly serves.

Ironically, the Welfare State, by introducing new measures of education and social reform, has reduced the traditional supply of able working-class candidates to the training colleges just when institutes of education were emerging. Even more ironically, at the same time the sluggish expansion of higher education is driving large numbers of able working-class boys and girls into the training colleges.

The moral of the discussion of the changing role of the teacher appears to be two-fold. First, the University should accept full responsibility for the education and training of teachers: that is, it should do for teaching what it already does, albeit imperfectly, for medicine, the law, the churches and the senior civil service. In this way we might hope to breach the ghastly 'united front of mediocrity presented by parents and teachers' which is central to Riesman's account of the Affluent Society. It is clear that this stipulation is dependent upon an idealized picture of the University, and upon the solution to many other problems of social structure and development in the field of education.

It is desirable secondly, that the social and behavioural sciences should be to the education of the intending teacher what the natural sciences are to that of the intending doctor. The social sciences now have some range and depth, and should form a dominant element in the education and training of teachers. The teacher-missionaries of the nineteenth century were indispensable to the cohesion of an industrializing society; the crusaders for excellence of the twentieth century are indispensable to its economic and political survival under conditions of advanced industrialism and technological revolution; and the teacher-missionaries, in fresh guise as teacher-social-workers, are still needed. To overcome the problems facing them today, teachers need to understand the social dimensions of their work, the social determinants of the educability of their pupils, the hidden social tensions of the learning situation in contemporary schools.

Thus, the case for re-shaping the prevailing patterns of recruitment and education for teaching seems overwhelming. We should therefore seize the modest chance, now offered by our position on the threshold of a period of expansion and reconstruction in higher education, to bring such recruitment and education into line with the

complex demands of the social situation in which teachers now have to work.

Comment

Many points could obviously emerge from the consideration of such a lecture, but I will take four main points on which to comment in the light of the summary given above. It is hoped that these comments will be sufficiently 'open-ended' to allow the discussion to continue.

First, it must be made clear that although role analysis is quite well developed from a theoretical standpoint, much testing and investigation in the field is still required. This is inevitably true of many aspects of sociological study, because of the paucity of resources available to the sociologist. Application to the field of teaching of existing theoretical concepts is obviously fruitful, but it must be said that a detailed contemporary analysis of the teacher's role is still lacking. Thus, it may be that the concept of the 'ideal-type' — the missionary-teacher, does not really help us to see clearly the teacher's ascribed or achieved role. As Bryan Wilson points out in a recent article ¹, the kind of teacher described by Durkheim is characteristic of a heavily traditional kind of society, where he is a guardian of knowledge, a custodian of the sacred. The latter part of the nineteenth century can hardly be called traditional in the sense implied by Wilson or other sociologists. In a dynamic society, the teacher is always concerned with change and educating for new horizons, as well as maintaining what he considers to be best in the traditions of his society. What the teacher considers to be the 'future' and what he judges to be 'best' will obviously relate to his own social background and value system, and Dr. Floud, as much as anyone, has helped us to see the way in which such influences operate. However, the generalized image of the missionary-teacher, does I think, obscure the fruitful complexity of the teacher's position and role.

Secondly, Dr. Floud's assertion of a crisis in the teacher's position vis-à-vis secondary education is clearly true. The changed attitude to the teacher, due to the development of the concept of substantive equality of opportunity, and the various reactions of flight, withdrawal and cynical acceptance, have all been the subject of studies starting from different standpoints.

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Thirdly, it is a truism that we are living in a world of extremely rapid change; it is not so obvious that this fact in itself widens the gap between the generations. I myself consider that the work of Dr. Mead tends to over-inflate the problem of rapid social change in relation to its effect upon contact between the generations; perhaps because she concentrates on the difference between settled, traditional, primitive communities and modern urban societies. The work of the Lynds² presents quite a different picture, because they emphasize the differences *within* a modern community. Nevertheless, all members of society today, young and old, are experiencing life in a climate in which modification of ideas, testing of social hypotheses, and a wide range of value systems are all flourishing. This is the positive aspect of the unsettled and rapidly changing context of modern life. It is true that the young are likely to grasp new modes of thought and behaviour more quickly than their teachers, but these teachers are just as deeply concerned in the process of change, and their training should certainly help them to cope with some of the problems involved.

Finally, I would like to suggest a rather different picture of the person required for the work of teaching in our semi-affluent society. I prefer not to use such terms as 'cultural crusader' or 'teacher-social-worker', concepts which stem from a view of the teacher as constantly representing something 'given' and established, a person handing on fixed ideas about the main elements of a child's present life and future prospects. What are the cultural standards of excellence which the 'crusader' is expected to defend, and where is the divine authority for them? The universities have rarely been particularly perceptive about artistic standards, and much of the best creative work flourishes outside them. In any case, cultural standards taken from a sociological standpoint are precisely those things which are most at issue and must conflict in a dynamic society. Who is the 'teacher-social-worker' going to socialize, and to what end?

However, this is not to say that the teacher should not seek to inculcate standards of judgment and be himself a highly cultured person. Nor do I wish to deny the great power and importance of the moral basis of a teacher's work. But this moral basis arises from the fact of personal relationship between teacher and taught, and from the demonstrable

responsibility of the teacher towards the young and impressionable members of society.

What is new in the present situation is that the teacher meets his pupil face to face and has to pool his resources with theirs, in the bewildering world of shifting values, new discoveries and conflicting views about practically every aspect of experience. In such circumstances, the teacher cannot be a missionary, but the strength of his own personal commitment can sustain him in the adverse conditions characteristic of our Affluent Society. This motivation, this recognition of the professional nature of the task and the spontaneous response to the challenge and stimulus of the young are, I consider, more sustaining to the teacher than his supportive pedagogical devices, necessary though these must be.

The key to the admitted success of educators in primary schools is not the omnipotence of the teacher. Despite the immaturity of the children, the mark of a good primary school is the extensiveness of shared experience and the provision of a situation in which the children can discover the answers to questions which they themselves find meaningful. Can the now examination-ridden and status-conscious secondary schools also grow into places where children may be helped to become full members of some part of our vast society? It is clear that some are already achieving real success; but as in all matters affecting schools, many other changes will have to take place outside the school system before secondary education can become really effective for the mass of young people.

However, to quote finally from Wilson's article ¹, 'in the educative task, affection has a real context — a context of common interest, activity and the cultivation of shared attitudes of mind.' In such a situation, the teacher must work for better conditions in which to meet his pupils, a longer training based upon the social sciences, and an improvement in his own terms of service. With or without such prerequisites, he needs to involve himself and his charges in dynamic learning situations which enable them both to discover each other and the infinite richness of the exposed world.

1 The Teacher's Role: a Sociological Analysis. B. Wilson. Brit. Jour. Soc. March 1962. Vol. XIII. No. 1.

2 Robert and Helen Lynd, Middletown.

Reading Ability of Cerebral Palsied Children *

Report of an Educational Survey of 60 Pupils
K. Hickey

The reading ability of cerebral palsied children has been investigated in a survey made by a group of teachers of these children, some of whom were teachers in Cerebral Palsy Units and home teachers. Two were teachers from E.S.N. schools and two from ordinary schools. Some assistance was received from educational psychologists. A questionnaire was compiled and completed in respect of each of 60 children in the survey.

Object of Survey

We hoped to gain some idea of the existing level of reading ability of the children we were teaching, and the methods employed. We were particularly interested in the difficulties experienced by teachers, to find how and with what success they were being dealt with, and to identify some general and specific obstacles to learning. We hoped to learn how existing abilities were being encouraged, and we thought that the survey might highlight problems which could be investigated more scientifically.

Method

The group met ten times to discuss the scope of a questionnaire to be filled in for each child without overburdening the teacher or requiring further tests. We agreed that much of the information obtained would be based on subjective estimates, but as the majority of teachers participating were members of the group, it was felt that there would be general understanding of the terms used and the information required.

The Questionnaire

In its final form the enquiry took into account the physical, intellectual, emotional and social factors which might affect learning to read, the methods used by the teacher, and the level attained by the child. An explanatory letter was sent out with each survey sheet.

Results

Of the 100 sheets sent out, 60 were returned.

Answers to all questions were not known, and there are therefore some gaps in the results. We did

Age groups	Fluent Readers ‡	Those able to read *	Pre-reading Stage 2 †	Pre-reading Stage 1 ¶	Unable to make a start	Total No. children in age group
Under 5	—	1	—	4	—	5
5+	—	1	—	2	1	4
6+	—	2	4	—	—	6
7+	2	5	1	2	—	10
8+	2	—	—	2	—	4
9+	4	5	—	1	—	10
10+	3	4	—	—	—	7
11+	1	4	—	—	—	5
12+	3	1	1	—	—	5
13+	4	—	—	—	—	4
	19	23	6	11	1	60

Fluent Readers	Able to read books for pleasure and information and could use a dictionary.
Those able to read	Able to recognize words whether in familiar context or not.
Pre-reading 2	Able to recognize similarity of words and sentences and a few familiar words in a familiar context.
Pre-reading 1	Able to recognize colours, similarity of shapes and pictures and give names to the objects in pictures.

however collect data in respect of 60 children aged 4½ to 16 years of age, as shown below.

It was not possible to draw definite conclusions from the data, as the number of children in any age group was too small for generalization. Nevertheless, there is an indication that many cerebral palsied children are late readers. Of the 42 who could read, 17 were nine years or over before they began to make progress (that is, before they recognized words they had learnt — whether or not they were in a familiar context), whilst seven were 11 years or over before they began to read. In view of this it is felt that irrevocable decisions as to the educable capacity of these children should not be made too early. We found that doubts had been expressed as to the educability of one or two children at an early age, but that at the age of nine or ten years, after patient teaching, they were making some educational progress.

Twelve out of the 20 for whom we had obtained Reading Ages on Burt or Schonell Word Reading Tests were three or more years behind their chronological ages, whilst 16 out of the 20 were one and a-half to three years behind. Forty-five of the children were over the age of seven years and the majority of these were either just beginning or just able to read, but only 19 were felt to be fluent readers (that is, they were reading books for pleasure and information and were using a dictionary). These were all over the age of nine years with the exception of four children, two of whom were seven and a-half years and two who were eight and a-half years.

Effect of Physical Handicap

Eighteen children had very little or no speech and

11 were severely handicapped in both hands; nine were not mobile except in so far as they could be pushed in a chair. Seven of those who were severely disabled in both hands and were not mobile were also without speech, and could indicate an answer only by a nod, gesture or facial expression. Four of these in the older age group were fluent readers. **This would seem to indicate that some children can manage to learn to read although they are unable to speak or write.**



A journey by bus

The survey revealed the multiple difficulties to be overcome by many of the children in learning to read. Many children do not become mobile until over six or seven years of age, some much later and some not at all. These lack the normal child's experiences in widening the vocabulary (i.e. they cannot walk from place to place as they choose, absorbing varying environments, going towards interesting objects, seeing, touching and moving them at will — in other words, exploring their

environment at first hand. They are deprived of the conversational exchanges that go on all day between mother and child as they move about the home, in the garden, the street and in friends' homes.)

These children's physical limitations often deprive them of energy to keep up the required effort, the ability to focus the eyes on the printed page or to concentrate on the job in hand for a useful period of time. (Many of the children were found to have a high degree of distractability.) Some have only limited use of the hands for turning pages and manipulating apparatus. So much of their learning, at least in the beginning, makes them almost totally dependent on adults who must make the physical efforts for them. At school the cerebral palsied child's day is divided between his educational and therapeutic needs and some children spend only a third of the school day in the classroom. In addition to these formidable physical and emotional handicaps, these children need a fairly long period of time to adjust to school life and gain a sense of security: whilst this is taking place they make very little educational progress.

Very severe spatial disability was found to be a great hindrance to progress for some children. Many of them spend periods of time in hospital at intervals or are unable to attend school for other reasons and miss some stages in reading. Slowness of progress makes it difficult for the teacher to keep the interest going. Some of the children have an epileptic condition for which they receive sedative drugs.

Effect of Emotional Handicaps

Seventeen of the children had severe emotional difficulties in the home or family, whilst 14 were known to have both. Six of these were among the fluent readers. One of the factors in learning to read which we felt to be of some importance was the co-operation of parents and the carry-over in the home. Of the 19 fluent readers, 17 had parents who were known to be interested in the child's achievements and six of these were also known to be actively helpful.

Correlation between Reading and Mental Ability

The majority of cerebral palsied children appear to be below average in mental ability. This impression gained by the group in studying the sheets would seem to support the conclusion of other investigators (Dunsdon 1952, Schonell 1957). Terman-Merrill

I.Q.'s obtained for 28 children by a County Medical Officer were available. Only five of these were average or above, the highest being 109. The average was 82. Those obtained for nine of the fluent readers ranged from 62 to 109.

We feel that it would be helpful for the teacher to know more about a child's performance on different test items and on different types of test, as well as his mental ability in terms of the I.Q. It would be useful, for instance, to know whether his scores are scattered over a wide range or are confined to a single type of test item, such as the verbal ones, or whether he falls down on all items involving spatial perception. Such information might help the teacher in his choice of method of helping each individual.

Teaching Problems

All known methods are being tried and used, usually in combination, e.g. **sentence, word and phonic** methods. Some teachers use classroom activities as a means of teaching reading, such as shops in which the children use reading matter in their play. In some cases the teacher and child compile a reader (the child drawing a picture and the teacher writing a sentence to go with it). Many teachers buy infant apparatus and adapt it for their own purposes. Both from the data and from group discussion it is clear that a great amount of patient and observant teaching is given to these children, and any factor which might affect learning is considered.

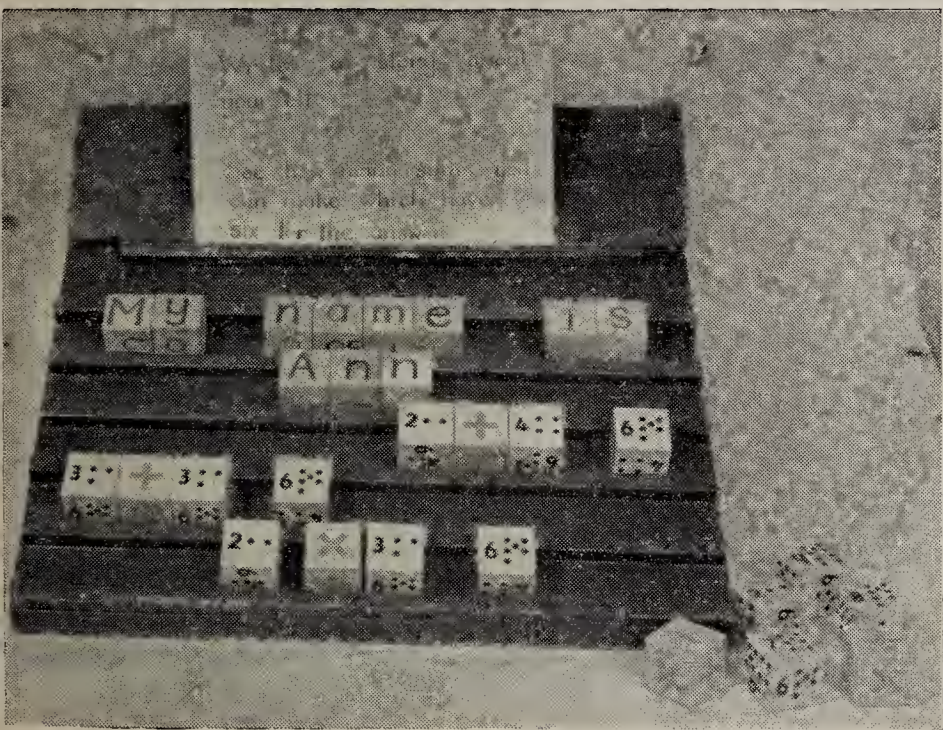
It is also apparent that the situation of the child in his home who receives the undivided attention of the teacher, is very different from that of the child in the classroom who has to take his turn with a number of others. All these children, particularly the very helpless ones who can indicate an answer only by a look or a gesture, need a greater amount of *individual* attention than most teachers can give them. On the other hand, the solitary child and the child who is a lone member in a group because of difference in age, lack the stimulus of group work, the value of which it is impossible to estimate.

Some ways of dealing with specific and general problems were included in the survey. One child with a very severe spatial disability, learned to write by verbalizing the movements he made, that is, told himself aloud the direction in which he was moving his pencil. Another with similar troubles was found to have a good auditory memory and a love of

music; the teacher was able to link the interest with the phonic method.

Apparatus and Materials

The child with little control over material should be given a small amount of apparatus at a time; large, solid material on a firm base which can be secured with cellotape, clips or clamps, is often necessary. Writing paper with widely spaced lines, pencils, crayons and paint brushes inserted into a ball, or with the handles built up to assist grasping, are useful. Blocks which can be slid into a grooved board, with letters, words or sentences printed on them help with writing. Finger painting can be used as an aid to writing. Some children can give only one-word answers to questions or can use only a number or letter to indicate an answer. Flannel-graph type of material is helpful if a sheet of flannel or felt is first pasted to a board and the board secured, then wooden fret-cut letters backed with felt will adhere to the large surface. A similar effect



Printed blocks slide into a grooved board

is obtained with cellograph (Philip & Tacey). Chinagraph coloured pencils can be used with cellograph and the writing can be erased with a cloth. One very severely disabled child was able to glance in the right direction to indicate her choice of answer among those pinned up around her. Books can be clipped to a book-support at an inclined angle to help maintain a good head position. These can be obtained from 'School Utilities'. Clothes pegs clipped to cards assist grasping. A bowl inserted into the table-top so that the child can push blocks into it (with the answers attached) is also useful. For some children, especially at the more advanced

stages, it is necessary to have another person writing for him.

A child who had very severe involuntary movements and found great difficulty in sitting still, was given material distributed around the room. The child who tires easily and gets discouraged because too much effort is required for achievement, needs constant stimulation, slowly graded material, keeping pace with his age and interests, and short exercises. Children with low mental ability, those who have petit mal and those who work slowly need plenty of easily manipulated material which should be simple and attractive. Each new stage should be slipped in unobtrusively. For children who jerk the head and find difficulty in focussing their eyes on the printed page, guide cards in the reading book are often needed, beginning as a blank card covering the page, with a window exposing only one word at a time. The window can be enlarged, as the child progresses, to expose more and more of the printed page. The guide card could be folded to slide down the page with a clothes-peg attachment so that the child can move it as required.

Other materials, which many children use successfully, include outline pictures for tracing and colouring (firm tracing paper being fixed securely over whatever has to be traced); sand paper letters and felt shapes; wooden cut-out letters; large printing sets; Montessori-type sense training apparatus; large pencils; large crayons; wooden jig-saw puzzles with large pieces; flash cards with a movable letter either initially or inset, and work books requiring very little writing by the child. To make cards durable, bind with cellotape or make folders with Ian's acetate sheeting to cover the cards, then bind with cellotape.

Useful catalogues can be obtained from Philip & Tacey, Arnold's, Paul & Marjorie Abbatt, School Utilities, E.S.A. (Froebel-trained assistant in charge who will discuss the problem), Wheaton of Exeter and Taylor's of Leicester.

Conclusion

The group of teachers whose experiences are outlined above feel that the initial compilation of the survey sheet was of value to them. It helped them formulate their ideas and has led to better understanding of the children they are teaching. When they subsequently attempted to fill in the

questionnaire they realized the problem of planning and carrying out the investigation which they had undertaken. Nevertheless, attempting to answer the questionnaire provided valuable experience in observation and expression and a taste of the discipline of recording.

In discussion and attempted analysis of the survey sheets, much has been learnt and group interest has been fostered. The meetings relieved some of the teachers' problems of isolation and anxiety. The completed sheets giving detailed information about the child have proved to be extremely interesting documents, and it is now intended to make cards on which a classroom or home teacher can record a child's problems and the stages of his progress.

Books used by the teachers taking part in the survey and specially recommended by them.

Janet and John	Nisbet
Vanguard	McDougal
Getting Ready for Reading	Ginn
Over the Stile — Pre-Reading	Macmillan
Gay Way Work Books	Wheaton
I Can Help Myself Series	Gertrude Keir —
Think and Do Series	Ox. Uni. Press
Adventures in Reading	Philip & Tacey
Picture Dictionaries	Warnes and Arnold
The Escalator Readers	Oliver and Boyd
(for backward readers in Primary Schools).	

* We are indebted to the journal, *Special Education*, for permission to publish this version of a longer article printed by them recently.

The Analysis of Free Dialogue in Young Children *

Michael D. McClure

It is possible to consider a child's linguistic development in several ways; we can test his vocabulary, word usage, sentence construction, reading ability, and so on. But while these can provide an accurate picture of a given aspect of his linguistic development, they will not give much indication of the actual use he makes of these language skills, or how far they meet the demands he makes of them, which is surely of great importance. Language is the most essential and universal means of communication, it plays a vital part in the social and emotional development of the individual, and without it higher forms of thought would be virtually impossible. It is with these

considerations in mind that we must examine the developing skill of the child and his patterns of usage.

The study of the continuous speech of children was given great impetus by the publication of Piaget's early studies of the language of children (1). He was mainly concerned with the intellectual and logical processes revealed in the language, but he was one of the first people to devise a satisfactory functional analysis of the free dialogue of children.

His method of collecting the material was simple; two observers each followed a child for about a month at the morning class at the Maison des Petits de l'Institute Rousseau, taking down in minute detail and in context everything that was said by the child. No restraint was placed on the choice or the nature of the children's activities, and there was a very close approximation to natural conditions.

One of the most interesting follow-up studies was that done by Dorothea McCarthy in America (2); she collected and analysed the language of a group of pre-school children. She, however, had each child seen individually by an observer, and her results were different from those of Piaget.

It was a mixture of these two methods I used, to study the free dialogue of three infant children (6 years), and to obtain an indication of further development, three junior children (11 years). The sample was small, but the intention was to make a detailed study and see what patterns of development were to be found. Since time for observation was limited, the children chosen were those considered by the class teacher to be reasonably successful in their use of language.

The younger children were observed during the 'free activities' periods. The children were free to choose from a variety of activities: drawing, painting, free play, scrap books, etc. They moved freely about the room and were encouraged to talk. An attempt was made with the older children to

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obtain observations in a similar series of situations; these were found mainly in the art and craft lessons when the children were working together in small groups and conversation was permitted.

Using five-minute time sampling as a method of observation, 50 responses were collected from each of the children. The term 'response' is used to mean a statement made by the child, and need not necessarily be a complete sentence.

The responses were then analysed into the basic functional categories defined by Piaget (1). The talk may be divided into two large groups: the egocentric (A) and the socialized (B). In the former we have:

- i) Repetition or echolalia, 'the repetition of words and syllables'. (1)
- ii) Monologue, where 'the child talks to himself as though thinking aloud'. (1)
- iii) Dual or collective monologue, where 'the point of view of the other person is never taken into account, his presence serves only as a stimulus'. (1)

The socialized speech has the following categories:

- i) Adapted information, which is an exchange of thoughts with others, telling something of interest, an argument or collaboration in pursuit of a common aim. McCarthy (2) divided this into three sections:
 - a) Remarks about the immediate situation.
 - b) Remarks associated with the situation.
 - c) Irrelevant remarks.
- ii) Criticism, which includes 'all remarks about the work or behaviour of others but having the same character as adapted information'. (1)
- iii) Emotionally toned responses, which cover 'commands, requests, and threats'. (1)
- iv) Questions, defined as any remarks that definitely require an answer from the hearer.
- v) Answers, which are answers to real questions and commands.
- vi) Social Phrases, which occur only in social situations but which the child has been taught to say 'parrot fashion'.

The constructional analysis was that devised by McCarthy (2) and had the following categories:

- i) Functionally complete but structurally incomplete responses, where the speaker has been successful in his intentions, although grammatically the sentence is incomplete.
- ii) Simple sentences without a phrase.
- iii) Simple sentences with a phrase.
- iv) Compound sentences.
- v) Complex sentences.

The mean length of response was also calculated using McCarthy's criteria (2).

That briefly was the method of collecting the material and its analysis. There were difficulties in both parts; the chatter of young children is sometimes difficult to hear and record, and often the functional or constructional intention is not always explicit, but the procedure generally was most satisfactory.

Maturation

A study of the evidence revealed a definite trend of development due to maturation. Piaget found his two subjects of six and a half had each 'an ego-centric language which amounts to nearly half of their total speech'. (1) The three infants studied here were slightly younger (six years) but the results in two cases supported Piaget's findings (coefficients of egocentrism, i.e. the proportion of egocentric language to other forms of spontaneous language, 0.44 and 0.42).

As we would expect, in the dialogue of the junior children there is very little egocentric speech (see graph), and there has been a corresponding increase in the categories of socialized speech.

It is interesting to see how the **collective monologue** (A3) has disappeared. The observations suggested reasons for this: the young child is so much involved in what he is doing that he can be unaware of the person sitting next to him. With the junior child on the other hand the group is becoming more significant, and activity, and consequently thoughts, are often shared. In fact the developmental factor shown most strikingly on the

graph is the increase in the proportion of **adapted information** (B1) i.e. the exchange of ideas: it has increased from 33 % in the infant children to 59 % in the juniors.

This reversal of dominant categories, egocentric in the infant and socialized in the junior, is the major feature which can be attributed to maturation, and it influences all other forms of language studied.

The low proportion of **questions** and **answers** (B4, B5) in the dialogue of the infants reflects the small amount of social intercourse; language to them is still a limited extension of self. The juniors use questions and answers not only as a means of obtaining information, but as a social technique, a means of integrating with the group.

Criticism (B2) for all the subjects was low, but it was possible to detect the greater emotional maturity in the older children's objective judgement of the other children's work.

Similarly the **emotionally toned responses** (B3) are more frequent in the infant dialogue (11 % : 4 %), and inclined to be more emotional, 'commands and threats' rather than 'requests'. The junior child can often stay outside the situation and there is less personal involvement. He is able to use language as a protector and controller of feelings.

Rather remarkably, not one **social phrase** (B6) was recorded. This might have been expected in the infants' school with the limited social activity, but the total absence of these conventional phrases in the junior class as well is surprising, and may well indicate a changing pattern of conduct.

The trend of development shown in the **construction analysis** was in agreement with the findings of previous research; there was an increase in the use of the complex sentence with age. The functional analysis would suggest that changes in the structure of the sentences used were necessary to meet the demands of the greater and more complex social and intellectual activities. The simple sentence is adequate for the largely egocentric comments of the single minded infant, but is inadequate for the discussion, argument, collaboration and more precise usage of the junior. An increase in the number of words used per sentence is also necessary, from a mean of 5.5 to 6.7 words.

One fact that emerged, particularly among the younger children, was the great diversity of results in the construction analysis; one child would use almost nothing but simple sentences (78 %) while another had a distribution much closer to that of a junior child (14 % complex).

The egocentric language of the young child

It is interesting to see what function egocentric language has in the life of the young child. The **monologue** (A2) and **collective monologue** (A3) often appeared as an accompaniment to intellectual or creative activity, making his thoughts more 'concrete' as it were, and suggesting a natural stage of development. The repetition of sounds for their effect alone (A1) is negligible and obviously belongs to an earlier period.

The absence of egocentric language could be an indication of greater socialization, but this was not so in the case of one of the children observed. He had the lowest coefficient (0.34) but of all the children he appeared to have the greatest difficulty in concentrating, and he disliked working alone.

Egocentric language would certainly appear to be an intermediate stage to socialized speech and the true exchange of ideas, since as the children become aware of each other in the social situation of the classroom they become aware of each others' ideas. But as yet **adapted information** (B1) constitutes only a small part of the total speech. Nevertheless the beginnings are there; the sharing of possessions, the submission of self in a joint activity, the growing awareness of another point of view, the use of language to convey ideas and feelings, all these can be detected in the responses.

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Piaget suggested that the egocentric mode of thought of the young child is due largely to his reliance on gesture, movement and mimicry in play, and the absence of real social life between children of less than seven or eight years of age. It is interesting to observe in this transitional stage how social activity in co-operative ventures prompts the use of language for more precise communication. However, the child must verbally explore his own ideas before he is ready to share them with anyone else.

The value of the 'free' situation

The observations also provided considerable evidence as to the value of the 'free' classroom situation. This does not mean that a directed activity has no place in the primary school, but it would be hard to contrive one which would promote such varied uses of language so realistically.

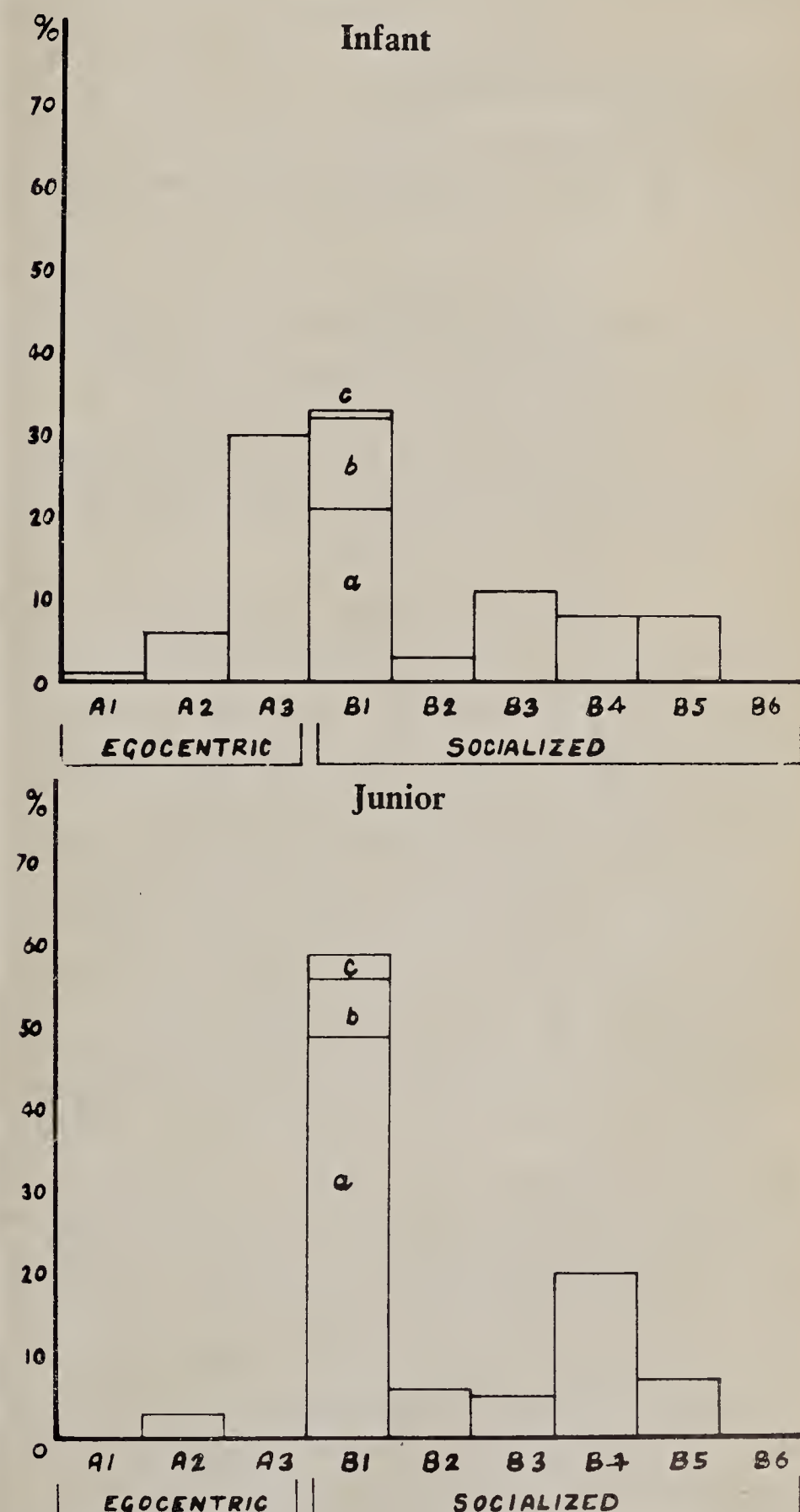
The language of the responses was created in a real situation and adapted as the situation changed: it was 'living' language as opposed to the dead formalism of an exercise. For the infant the activity periods provided opportunities for free verbalization, and secondly, by placing him in a social situation, promoted the extension of this into true communication.

In the dialogue of the junior children it is most significant that the **adapted information** (B1) is almost totally concerned with solving the immediate problem (B1 a, b); it is purposeful discussion. There is considerable intellectual co-operation of the most valuable kind, since the aim is for the child to come to his own understanding of the problem. Susan Isaacs (3) has shown how many and varied are the ways children use language to assist their intellectual activities, and many examples are found in the responses of these children; there are exchanges of information, clarification of ideas, co-operation in thought and action and so on. Exactly how children learn will always be a subject for further research and practice will modify in the light of new findings, but from this study it would appear that for the children to explore a problem in discussion with other children is a fundamental way of learning.

This constant social interchange of knowledge is valuable not only for the knowledge that is acquired but for the social experience it gives. The ability to

work co-operatively with others is of great value in our complex society and it can start here.

In conclusion, I would suggest that the particular value of this type of study is the picture it gives of children using language; the more we know about this the better we are able to adapt the classroom situation and methods of instruction to meet the real needs of the child.



- A1 = Repetition.
- A2 = Monologue.
- A3 = Collective Monologue.
- B1 = Adapted Information.
- B2 = Criticism.
- B3 = E. T. Responses.
- B4 = Questions.
- B5 = Answers.
- B6 = Social Phrases.

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* This article is based on a study which was presented for the Diploma in Primary Education of the Leeds University Institute of Education.

The Fairlop Venture

Dennis M. Bowden

Head of the Primary Department, The Grenfell School.

Education for mentally handicapped children has made great strides in the last decade, but little emphasis has been placed on their physical education. The success of a pioneer experiment in this field demonstrates its value to their mental as well as their physical well being.

Oakfield, near Fairlop, in Essex, is a schools' out-county playing field, established by the London County Council in 1955 and used by their London schools. The sixty acres of grass, well planned for organized games, and the twenty-one modern dressing rooms and showers are well able to cater for the needs of the 8,000 boys and girls from twenty-four London schools who go there each week. In 1958, for the first time, a school for educationally subnormal children was given permission to use the field, previously only enjoyed by grammar, secondary and comprehensive schools.

The Templars school, in the heart of London's overcrowded, noisy and industrial East End, helps 240 educationally subnormal boys from 11 to 16 years of age, and with I.Q.'s ranging from 50 to 75, to grow into manhood and take their place in the community. The school has always encouraged an active, all-the-year-round physical education programme; but we desperately needed space to play, and contact with other schools. Fairlop could furnish both needs.

After a term of experimenting with a group of 40 boys, we divided the school into two parties so that every boy can go out to Fairlop once a week, an arrangement which means an enormous amount of organization, including the hiring of coaches to

transport us there and back. Suitable kit and clean towels have to be lent to the needy and forgetful, for the E.S.N. child has a poor memory, little initiative and persistence, and tends to avoid anything new and unknown. The boys had to be encouraged and helped to face these new situations, a task often made more difficult by over-protective parents; but they eventually overcame their fears and learned to enjoy themselves. The rides into the country, which they liked from the beginning, helped this adjustment. And after initial embarrassment, they changed and showered together as if they had done so every day of their lives.

When they reached Fairlop they were divided into groups of similar build and ability, each supervised by a teacher, for games and activities which were varied at each session so that each group played each game in turn. In the winter, some played football: although most of the boys were unable to evolve team tactics, they were nearly all able to learn some of the basic skills of the game. The obstacle course introduced them to cross country running. This course is built round the perimeter of the playing fields, and the boys enjoyed the challenge of the water jumps, the log barriers and the high farm gates: these fired their imaginations, and they became soldiers charging into battle. They learned simple games to encourage quick response and active movement. On the soft grass they continued to practise forward rolls, cart-wheels and hand-stands to help their muscular co-ordination.

But by far the most popular activity was cross country running in Hainault forest. With constant encouragement they soon discovered they were capable of running much further than they had thought possible: they ploughed uphill and down dale in all weathers. We entered a team in the East London Schools Championships (the first time that an E.S.N. school had competed in the event) and we did very well. It pleased our boys to do battle with the secondary and grammar schools, and as we had had so much practice, we fought on fairly equal terms.

Even the snow did not stop our activities. The boys had their first chance to play in the open country with clean snow. The coaches squelched through the dirty, grey, wet city streets on their way to Fairlop where all was clean and white, clear and crisp. A sharp sprint from the warm changing rooms and an exciting snowball fight on a deserted

CASE CONFERENCE

A PROFESSIONAL JOURNAL FOR THE SOCIAL WORKER AND SOCIAL ADMINISTRATOR

This journal is published on the second Thursday of each month except August and December. Many of its articles of interest to social workers would be equally valuable to those interested or working in the field of education. There are regular contributions from prominent social workers, university teachers in the field of social science, and psychiatrists.

Recent articles include the following:

Group Project - An Experiment in Social Work Training in Australia	.....	Alice Hyde
Youth Groups and Group Work	.....	Peter Kuenstler
The Court Youth Club	.....	Rhoda Collins
Group Work with Foster Parents	.....	Vera K. Roberts
A Family Problem and Psychopathic Illness	.....	Gillian Elles
Casework with Asthmatic Children	.....	Mary Brueton
Temporary Breakdown in a Family	.....	Symposium
Community Mental Health Services	.....	W. B. Harbert

There is a regular book review section and abstracts from British, American and European social work journals, and a regular report of developments in Africa.

Editor: Mrs. Kay McDougall. Correspondence to: 57 Mayfield Road, Sanderstead, Surrey.

Price: £1.0.0. (£1.5.0. outside U.K.) per annum, post free.

Rugby pitch were followed by a stimulating shower and hot cups of tea from the canteen.

The spring and summer months were delightful too. The boys wore shorts and rubber-soled shoes. They used the cricket nets, played softball and rounders, continued practising their agility skills, and began taking part in track and field events. The boys enjoyed running on the grass, particularly the start of the sprints with the added excitement of a real gun's report to blow them off their marks. We had proper jumping pits now, so that the boys could be taught activities which had been impossible in an indoor gymnasium. A group of 'heavyweights' was able to take an active part in athletics because they could use their weight and strength in training for the Shot Put. We did not attempt the Javelin and Discus because even a high-grade adult can make a dangerous mistake in throwing these!

By the end of the first year, everyone had taken part in the full range of suitable games and activities offered at Fairlop. What had they gained from this experiment? Physically they had been helped to develop their growth, strength and stamina, co-ordination, poise and balance. The showers

became an enjoyable part of every period of physical education. The change of environment from the bustle of the East End to the peaceful countryside of Essex helped them to relax. They benefited mentally, for the adventurous activities helped to foster their courage, initiative, perseverance and spirit of independence. Most important of all, they met and were accepted by the children from ordinary schools, to their mutual benefit. Our boys found that in physical prowess they were almost equal to their mentally normal counterparts. Finally, the fact that they were accepted by normal children did much to remove the stigma which unfortunately is still associated with the backward child.

This experiment proved to us, if it needed proof, how much more successful the total education of the subnormal child may be, if in any sphere (in this case, physical prowess and success) one can build up a justified self-confidence. He will need all the self-confidence he can obtain if he is to earn his living and become a successful and happy citizen.

Overheard by father of a little girl: 'Dear God, thank you for a lovely Christmas. I hope you are well, and I'm sorry you're dead.'

Correspondence

Dear Dr. Myers,

I spent nearly a month in U.S.S.R. in August 1961; for most of that time I was a member of an Intourist party of English and American tourists; and I spoke only a few words of Russian; my contacts with young Russians were therefore slight. Nevertheless, I took every opportunity of making them, and they left on me some deep impressions, in which you may be interested. *

Our Intourist guides were young people in their twenties or early thirties, and included a French linguist at Yalta who was a Russian version of a Bloomsbury intellectual. Six university students (the three girls were studying engineering at Leningrad) took me on a mountain excursion in the Caucasus. A young woman teacher of German came from a remote town in Siberia and had never been as far west as Moscow. At Sochi for the first time in her life she discovered the sea. There were some school-children — a silent boy of twelve who defeated me at chess, and a boy and a girl who had studied English for a year at school, and with whom I carried on an eager but halting conversation at the prow of a steamer as we slid down the Don river in the dusk. There was a very young couple from Leningrad whom I sat by in the opera at Odessa; and there was a young man who translated English scientific literature, with whom I had several conversations, in between bathes, on the beach at Sochi.

In the first place, I was struck by the manners of these young people, which seemed to combine a spontaneous warmth and eagerness with a natural modesty and sensitivity to other people's feelings. I felt that this derives from a sort of innocence which in general our Western culture lacks. These young people seemed very earnest and serious-minded; for just as our youth are insensibly affected by the complete confusion of standards, aims and ideals which prevails in our Western society, so the young Russians must be deeply conditioned by the clear-cut, purposeful idealism which pervades their society. 'We are building up the perfect state on earth, which is based, not on the selfish motive of private profit, but on comradeship and sharing; and to this great ideal we are harnessing all the inventions of science.' This is the thought which seems to be in the background of their minds; and in spite of the fact that it is expressed in terms of the aggressive and materialistic philosophy of Marxism, it seemed to me to embody a genuine aspiration to promote the great ideal of the modern world — the ideal of a world-society in which crime, ignorance, poverty and war will be no

more; the ideal summed up by Blake when he said: 'Religion is politics and politics is brotherhood.'

This brings me to another strong impression, which was that these young people, while intellectually accepting Marxism, are not at all fanatical; that the negative aspect of Marxist Communism, the element of hate and aggression, makes far less appeal to them than it did to the older generation to whom poverty, ignorance and war brought such untold suffering. The young Russians, who are well-fed, reasonably well-clothed, and well-educated, with prospects of good jobs ahead of them, seemed to me to have an ambivalent attitude to the West. On the one hand, they despise and condemn its worldliness, vulgarity and cynicism; on the other, they are fascinated by its maturity, its self-assurance, its sophistication, its breadth of intellectual experience. 'See you later, alligator!' said the young translator as we parted for lunch on the beach one day. He was an avid reader of D. H. Lawrence, C. P. Snow, Punch, and the New Yorker.

I believe that many of the younger generation of Russians are longing for a fuller and more positive relationship with the West, and that as this develops — as it must do unless there is war — both sides will be greatly enriched by it. For the Russians, contact with the West will broaden their minds, show them the meaning of political and intellectual freedom, and stimulate them to **think** more deeply and objectively on non-scientific subjects, such as ethics, religion and philosophy. Meanwhile contact with the Russians should stimulate the West to **feel** more deeply, to shed their selfishness, materialism and cynicism, and to understand in their hearts the ideals of brotherhood and community which the Russians are trying to put into practice within the framework of the Communist system.

Yours sincerely,

C. M. Waterlow.
London.

* Note: **Russians As People** by Wright Miller, was reviewed by A. E. Adams in our December number, 1960. Ed.

Book Reviews

Mankind in the Making

Mary Cathcart Borer
Messrs. Warne and Co., 12/6

This is a reprint of a book published several years ago, and now brought into line with the later developments of archaeological theory. It would be most useful in the school library, the museum children's library, or in the classroom.

In 125 pages Miss Borer covers the vast ages of geological time, through Prehistory to Stonehenge, leaving room for explicit references to the more important events and discoveries. Her first chapter begins: 'How did we all begin? Why is it that we walk . . . in an upright position . . . lift our food to our mouths . . . bother about complicated things like houses, dining tables, knives and forks?' She shows how anyone with a detective instinct, coming upon a modern camping site after the holiday-makers had left, could easily discover from the layers of tins in the rubbish pit the order of their different meals. She suggests, too, the sort of mistake this detective could be led to make. Thus, she prepares the way for the reader's acquaintance with the two related themes of development, as it were, from below upwards, and of its discovery from the top downwards.

In three chapters she deals clearly but briefly with the history of the Earth from the birth of the solar system to the beginning of the Canozoic; the Ancestors of Man; and the Great Ice Age. She contrives to make adult concepts understandable to younger, or un-scientific minds, by using an adult vocabulary with extreme clarity. Then the reader is taken more slowly through Prehistoric time. The movement of races as shown by their leavings and their various techniques (especially that of stone artifact making) are clearly described; their way of life is well shown. The wall-paintings are discussed and carefully accounted for — a hint of comparable magic in modern times is useful here. The author properly turns for final comparison to one of the few races still living a 'stone-age' existence. The Esquimaux of North America were, however, much nearer the stone-age when this book was first written than they are now. During the last few years most of the less primitive have been, quite happily, literally pushed into Western civilization, while the more isolated have sadly declined in numbers. In revision, the tense should perhaps have been changed from present to past. (And in my opinion, it is the woman's 'adickey' or 'parka', not the man's, which has a nice long tail at the back, so that she may have a warm seat in the snow house.)

One is left with a clear picture of the the winding pattern of the human dance, emerging from the shadows (from Asia or Africa, perhaps) advancing, withdrawing, interweaving, moving North across Europe as the ice retreats, edging South again, ever on the move, leaving behind the various subtleties of artifact, midden, tomb and temple. It is a good, readable and brief introduction to an immense and complicated subject, suitable both to the enquiring adult and to the intelligent child.

Rhoda Dawson

The Prevention of Mental Disorders in Children

Edited by Gerald Caplan
Tavistock Publications, 1961, 42/-

Many professional services have long traditions. The essential needs of children are provided for in the first place by parents in the family setting, but community living subsequently makes far more complex, specialized and conflicting demands. Professional services have therefore been built up to help the individual to develop his capacity for self-expression and self-satisfaction, and to restrict his activities so that they are acceptable to the community. In addition there are services which aim at remedying the breakdown or disorder in their inter-action with one another and in their relationship with the community as a whole.

Professional disciplines have arisen through which these services have been channelled. Teachers, doctors, social workers, clergymen and workers in the legal field have all established their place in accordance with the prevailing view of developmental, therapeutic, social, spiritual and juridical needs. When the culture is static, professional boundaries remain distinct, but when there is rapid technical or social change, there is an alteration in the demands made on professional workers. At one time it was thought that improvement in material standards and the level of physical health would provide a satisfactory solution for human problems. Higher standards of living and of physical health have in fact been attained; but satisfactions are not complete. People are becoming increasingly aware of a lack of emotional fulfilment. Mental illness, delinquency, marital and family distress have succeeded economic and physical ills as society's major concern.

New needs are postulated, and professional workers who are trained in one job now give themselves to another. When new demands are made on experienced professional workers, the demands may be outside the area of their special experience, and the response may have to come from the untrained part of their personality. Moreover, a wide range of professional workers is being called upon to help with problems that formerly received some measure of support from the existence of traditional customs in the relatively unchanging milieu of community and family life. In this nuclear and nuclear-family age, the professional worker is called upon to supply needs that belong well outside his former role.

There have been changes too in concepts of education as a contribution to the development of normal personality. Teachers no longer think of education as the acquisition of

knowledge: doctors too have come to recognize an extension of their function beyond that of treating established disease, and they accept the role of seeking methods to raise the basic standards of health and to prevent illness or breakdown of personality.

Prevention, however, is a process whose concepts elude us when we remain within the borders of any one area of study: prevention is a multidisciplinary exercise. The publication of **The Prevention of Mental Disorders in Children**, edited by Gerald Caplan, has the modest sub-title 'Initial Explorations', and the state of our present knowledge makes this necessary. This is a compilation of papers which deal with organic aetiological and pre-natal factors, paediatric studies, experiments in parent education and ideas of preventive intervention during the critical phases of development when individuals are especially vulnerable to stress. Further papers deal with mental health principles in the school setting. It becomes evident in different contributions that preventive rather than therapeutic processes in mental health become the responsibility of non-psychiatric medical and non-medical workers in their own profession.

The editor distinguishes between prevention which relates to individual children, and that which aims at reducing the incidence of mental disorders in whole communities. Individual prevention is often a secondary process, which depends upon early detection and referral to psychiatric agencies of those who are at risk or already suffering from some disorder. Primary prevention depends upon each worker adapting his usual role. Prevention is therefore a fringe subject: it is the borderland between and beyond the boundaries of established professions.

Experience has shown that referral to a psychiatrist has been least successful after a previous failure to deal with a problem within the framework of another discipline: it has been most successful when consultation and discussion of the problem has taken place at an early stage. Yet the choice of agency for dealing with any problem of human behaviour, feelings, or of body function, may depend not on any abstract principles or objective findings but on the level of knowledge at the time, the resources available and the acceptability of a particular approach to both the individual seeking help and to the agency supplying it. Sylvia Brody in the chapter on **Intervention in Early Childhood** (p. 172) says 'the distance between what advanced professional workers believe is good for the child, and what those who are in charge of the child are aware of or willing or able to make use of in their child-rearing, is great indeed, particularly as compared to popular

benefits of modern medical knowledge. Even among parents who come for help on their own initiative, many reject clinical assessments of their complaints with the explanation that they really have asked only to be reassured.' She goes on to say (p. 174) 'Most mothers . . . have to muster up a considerable amount of courage before they can ask questions about problems in infants and young children. What they do manage to ask is often tangential to a different or larger concern.'

As Editor, Dr. Caplan provides an introduction and a concluding discussion, but it is also evident that there, as elsewhere, he serves as a catalyst who helps other contributors to achieve harmony in the basic philosophy of their professional work. In a final reference to Mental Health Consultations, in which psychiatrists are consulted about emotional problems or crises arising in the setting of other professional work, it is emphasized that the solution to be carried out in that setting should not be a psychiatric one but one that is within the framework of activity of the sister professions.

The value of this book lies in the opportunity it gives members of different professional groups to learn something of the underlying philosophy of their sister professions, and to enrich their understanding of their own role. Teachers will profit greatly by reading it and will no doubt be stimulated to follow up the many references which are the starting point of the separate contributions. The final goal is still a long way ahead.

J. H. Kahn

School Leavers

Their Aspirations and Expectations
Thelma Veness
Methuen 25/-

This book is a study of 'ambitiousness' — 'a hypothetical general disposition' of 'one who wishes for personal advancement through means which are recognized by our society'. The things he wants are his ambitions.

The research was undertaken by a team under the direction of Professor C. A. Mace of Birkbeck college, and altogether 1,302 boys and girls were involved. Their ages ranged from 13 years 7 months to 17 years 6 months. They attended modern and grammar schools in a rural county, and modern, grammar and technical schools in a home county.

A medley of tests was employed, including several questionnaires, a forty-minute essay (looking back, in imagination over the writer's life after leaving school), and a ten-minute essay on 'the best moment of my life'.

Extracts from these essays form the most entertaining sections of the book.

Although the misgivings of a few head-teachers caused the removal of items on marriage and children from the questionnaires, 94% of the girls and 69% of the boys mentioned these topics spontaneously in their essays: a whole chapter is therefore devoted to 'The Family'. The majority of the girls (66%) see marriage as their career, and 25% do not imagine themselves in any other job after marriage. Girls and boys show much interest in the careers of their children; boys do not mention the careers of their wives, while girls see the husband's career as a means of advancement for the family.

The long chapter on 'Work' shows this to be the dominant theme in the essays of 75% of the technical school boys, 44½% of the grammar school boys and 41% of the secondary school boys. In their life stories, 22½% of the modern school girls, 29½% of the grammar and 30% of the technical school girls take work as their main theme.

The terms 'tradition-directed', 'inner-directed' and 'outer-directed' were borrowed from Riesman and used to analyse possible influences on choice of job. The inner-directed categories are the largest, and a follow-up survey shows that actual work correlated closely with expectations while at school. The chapters on 'Preoccupations', 'Motivational Patterns', and 'Adolescence' deserve close study. They contain much stimulating material for teachers and youth leaders interested in the development of personality and the influence of factors outside the school.

This survey with its statistical tables offers many useful suggestions for 'bridging the gap' between school life and the world of work, friendship, marriage and home-making. 'It seems likely that most young people while they are still at school can be involved intellectually through these interests in adult life and their own future careers, and that the intellectual content of their studies of work and home-making need not then be cast aside when school — in the usual sense — is left behind. There is very great need for more overlap between formal education, now terminating at fifteen for the majority, and industry, with the leisure time that industry leaves'. There is great scope for more co-operation with the Youth Employment Officer, who should enter the schools earlier.

The book shows the tragic gap between ambition and opportunity. There is a crying need for a more prolonged and realistic education, both for earning a living and for learning to live. Young people realize that few

can reach the top: the technical school boys and girls know that they will need to be very ambitious to climb the ladders in industry and the professions. The grammar school boys and girls show less 'ambitiousness' because they already seem to know that they will start nearer the top. But who can quarrel with a rising generation that gives pride of place to the ideal of a happy family life in a home of their own, and a peaceful old age in retirement?

The conclusions may seem dull to those who still think that prosperity depends on individualistic and competitive drives. Young people to-day have the right priorities — peace and a happy home spell high ambition in an insecure and changing world.

Rose Hacker

Pan Books

Published by Pan Books Ltd.

During the past two years Pan Books have sent to **The New Era** monthly batches of books of popular appeal. All are best-sellers, more or less. We are reviewing them, en masse so to speak, because their usually lurid (and often misleading) covers conceal many good books, extremely cheap. * It is clear that these books have come to stay, and will by degrees get into our homes, brought by our children if not by ourselves — documentaries, funny books, novels and short stories, fantasies about the future, biography and autobiography, whodunnits, 'horror' stories, serious books about medical and surgical achievements, and 'casebooks' about actual murders and trials.

The non-fiction books include searching commentaries on phases of the last war, such as Corelli Barnett's **The Desert Generals** and Frank Owen's **The Fall of Singapore**. Several, coming closer to the objective or 'documentary' method, give accounts of personal courage in dangerous undertakings or disasters, notably **Traitor Betrayed** by E. H. Cookridge, which tells the story of George Blake the spy, **Avalanche** by Joseph Wechsberg, giving a careful account of the disaster which befell villagers in the high alps of Austria in 1954, and **The Greatest Raid of All** by C. E. Lucas Phillips, which describes the conception and almost moment-by-moment realization of the commando raid on St. Nazaire in 1942. These books do not aim at fine writing or at highly-coloured presentation of the facts. They tell us a great deal about how people behave in situations calling for courage, clear thinking and endurance under stress. Probably one reason for their popularity is that they throw light on the question we often

ask ourselves: 'How should I behave in such a crisis?'

Some of the novels develop the same theme interestingly. John Hersey in **The War Lover** watches members of Flying Fortress crews living through spells of uneasy dullness when grounded, broken by lonely, dangerous hours of action when mind and body go into a different gear and personal emotions are held in suspense. This is a good book, with a rough strength and broken rhythm expressive of the jerky but relentless machine action which drives people totally involved in war. **The Consul at Sunset** by Gerald Hanley has a similar pattern developed differently. In Italian Somaliland under the British administration during the war, a young political officer is bewildered and wearied by conflict between traditional methods and natural inclination in his approach to the Africans; an old soldier dares not risk any deviation from army ways of handling 'the natives', and a weak man becomes a danger to both Africans and British. The book leaves an impression of truth, of compassion for each individual involved in the muddle of colonialism complicated by a world war, and suggests currents of feeling and misunderstanding without building them up as a platform for the events in the story.

The American contingent of novels is surprisingly large. This is no doubt a healthy sign that we are beginning to be interested in what Americans think they are like instead of what we imagine they are, especially as several of these novels seem bent on conscious self-examination. **Expense Account** by Joe Morgan describes a young man whose work involves travelling everywhere by plane, staying at expensive hotels and eating splendid meals, but whose salary does not provide more than dull subsistence for his wife and children. The wife remains basically content, but the man becomes disgusted with the life and behaviour forced upon him by big business, and decides to risk resuming his interrupted study of law in order to achieve better control of his own life. It is an unpretentious book which presents a very unattractive picture of business life in America. There are more books in the same strain, conscientious, obsessed with ice-boxes, bathrobes, hair-do's and highballs, and leaving a feeling of the exhaustion caused by being obliged to care about a crowd of things which are felt to be unnecessary, but have somehow come to be almost inevitable in this affluent society.

The Chapman Report, by Irving Wallace, rakes over the cold ashes of Kinsey and joins with a group of provincial middle-class American wives in attacking themselves for being women and not knowing how to manage this. They have too little to

occupy their minds and apparently are increasingly confused about the purpose of marriage and the use or misuse of the men in their lives. The theme of discontent with contemporary life is displaced in another group of books by nightmares about what may happen to us in the immediate future. **Alas Babylon** by Pat Frank describes life in a small American town after the Russians have let loose several missiles. It is a cold little horror tale of isolated survivors learning (with some cosiness) to look after themselves in a life dependent on the essentials of shelter, food and self-preservation against lawless thugs. This book succeeds in giving a warning of what may happen, together with a curious note of relief as the survivors begin a long rest from the heavy task of being members of a great modern power.

When the Kissing Had to Stop by Constantine Fitzgibbon describes Britain well on the way to becoming a Fascist or police state. American nuclear bases and military build-up in Britain have greatly increased; so has racial conflict in the big cities. There is a weak and muddled anti-nuclear armament faction, which nevertheless attracts a large following. A new Prime Minister is a sentimental gas-bag of liberal persuasion, hopelessly backward-looking, who is jockeyed along by a Foreign Minister, the real villain of the piece. He wishes to become a puppet-ruler of Britain for the Soviets, but is not fully aware of this aim until it is about to be accomplished. The Americans are sent packing from Britain in the name of peaceful co-existence, and the Foreign Minister invites the Russians into Britain. They come and effect without a hitch a coup d'état in the demoralized country before the public knows what has happened; and the Foreign Minister is liquidated for hatching a Fascist plot. This author thinks too much in terms of national leaders and their private selves and lives, and forgets that behind the puppets are democratic principles and free speech which still carry some weight.

Before leaving the novels I must mention four more, to give some idea of the range in theme and treatment offered in the Pan series: **The Mark** by Charles E. Israel; **Danse Macabre** by Frederic Mullally; **Mandingo** by Kyle Oingtoll; **Knife Edge** by Donald Mackenzie. Perversions, sexual and/or sadistic degeneration, the corruption of slave owners in the Old South of the U.S.A. — all these themes are treated, and our baser instincts are exploited in the successful publication of the books. Nevertheless, **The Mark** describes sympathetically the progress of a young sexual pervert towards an understanding of himself and the courage to face the dangers and setbacks of a cure. The author does not minimize the horror felt for such

abnormality by the public, even when sympathetic. It is a difficult theme to develop without lapsing into sentimentality or disguised sexual appeal, but on the whole the author succeeds. **Mandingo** too, though an unpleasant description of slavery, does demonstrate how power corrupted the slave-owners, how a ritual love-hate relationship entangled both slave and master, and how the debasement of the whites increased their inability to free themselves from the stranglehold in which both whites and negroes were caught.

There are two excellent books of short stories: Alan Sillitoe's now well-known **The Loneliness of the Long Distance Runner** and Irwin Shaw's **Mixed Company**. The first is excellent reading, comprising nine short stories and a poem, 'The Rats'. In **The Long Distance Runner** a boy talks about his time in Borstal. The Governor has him coached to run a race in competition with boys from other Borstal institutions and gives him privileges so long as he joins in with this scheme. The boy likes running, the cold mornings and the exhilaration and well-being that comes when he has warmed up and got into gear. He enjoys freedom and solitude, and physical contact with the countryside, with which he identifies himself as being 'dead, but good, because it's dead before coming alive'. On the day of the race, when the Governor's prestige would gain by victory for his champion, the boy throws the race away at the last minute. He has enjoyed his running but will not run for the Governor; to do so would be to identify himself with the Governor's ideas. The Governor wants to help, but does not know that he is not on the right wavelength, and the boy cannot believe that the will to help is real, even though the methods are unsuccessful. On balance, the boy wins because he at least understands the Governor's feeling of being let down. The theme of mutual misunderstanding, of failure to want to understand and of skill to develop understanding between authority (police, teachers, parents, husbands and wives) on the one hand, and on the other the young, the unsuccessful, the simple-minded, or the fearful, continues through all the stories. The scenes lie in slummy houses, backyards, football fields and fairgrounds, but the core of each story is some aspect of ourselves, perhaps forgotten or mislaid on purpose, evocative and disturbing. And the poem crystallizes Alan Sillitoe's own feeling about authority, represented by the rats. The only answer for him is refusal to pretend acceptance of social attitudes imposed for political purposes or through a systematic lack of purpose. It is a passion of indignation against tolerance of authority, and a call to rebellion of spirit which Alan Sillitoe thinks should be valued as a property of youth and

used rather than blunted as soon as possible.

Irwin Shaw's big book of short stories, **Mixed Company**, is also good value. There is a wide range of people and scene. Time, place and mood are easily and firmly established after a quick start. The interplay between people of different nationalities, backgrounds and ideas about life is obviously what most interests the author. Although there is usually no sharp snap of surprise ending, each story has a rounded completeness. Some, like the first story, 'The Girls in Their Summer Dresses', consist simply of a conversation, a visit or an encounter with overtones reflecting what lies in the memory of each person in the back of his mind now, or in his sense of what the future holds for him. The supple dialogue does not rely on hacked-off abrupt interjections, though among the rougher diamonds it becomes terse. Some of the stories are more fully developed, such as 'The Passion of Lance-Corporal Hawkins' in which a young British soldier has the terrible experience of boarding a boat full of Jews bound for nowhere who are to be transferred to another ship and taken to Cyprus for virtual imprisonment in camps. Several other most telling stories are concerned with Jews, who suffer not only by the events which render them homeless, prisoners or foreigners in a new country but also by the very nature of their race's history and their involvement in the misfortunes of the countries where they live: to scenes of conflict and distress they bring with them their own history and traditions of suffering and feel with the strangers who reject or resent them. The total effect of this book is of one experience, although the stories are unrelated: having finished it, one has an inclination to turn back to the beginning, which I think is unusual with a book of this kind.

Pan Books, then, offer something to suit almost everyone, at prices all can afford. This method of publishing is certainly not haphazard. It is a most successful business venture, and the choice of books must be limited, more or less, to best sellers. A best seller is not necessarily literature, and many of these books cannot possibly be put into that category, but a selection of them is worth reading, and some are extremely well written. The responsibility for choosing the good rather than the mediocre or the bad books rests, as it does in any library, with the reader.

Helen Houstoun-Barnes.

* Pan Books, 2/-. Great Pan 2/6. Pan Giant 3/6. Pan Major 5/-.

Educational Achievements of Thirteen Year-Olds in Twelve Countries

Results of an international research project, 1959-61

Reported by A. W. Foshay, R. L. Thorndike, F. Hotyat, D. A. Pidgeon and D. A. Walker: Unesco Institute for Education, Hamburg

Over the last few decades, comparative education has been established as an academic discipline dealing with educational systems, principles and objectives but having little contact with the measuring and statistical techniques of educational psychology. There are elements in educational research common to both and the time has come when these studies can be enriched and illuminated by present international developments. This pilot study is a report of research by five of the members of a group representing twelve countries in an attempt to 'discover the possibilities and difficulties attending a large-scale international study'. Interpretation of the results must be tentative because some of the samples chosen were not nationally representative; but what sample can represent, say, Switzerland or Belgium? With these and similar difficulties great restraint has to be shown in interpretation.

The test battery consisted of a non-verbal test together with four short achievement tests of Mathematics, Reading Comprehension, Geography and Science; the estimated

reliabilities of these tests were .81, .81, .70 and .62 respectively. These are reasonably high but not high enough for much weight to be put on conclusions which are unsupported by other evidence. Internal evidence from the results of the French and English speaking countries does tend to show that even with more reliable tests the pattern or response would not have varied greatly.

Allowing for differences in national mean scores, certain differences are clear. England and Scotland do well on the non-verbal test, Germany and Finland not so well. On the Mathematics test, all the French-speaking countries do much better than the English speaking countries. In the Science test the United States, Germany, Yugoslavia and England, in that order, do better than the French-speaking countries. On the Geography test, the highest mean scores are obtained by Germany, Israel, Poland; and the English speaking countries do poorly on those questions dealing with geographical facts and information. The test of reading comprehension was translated into eight languages. The difficulties in translation were not shirked and 'apparently were so small in number and so scattered as to be insignificant'. National differences in reading comprehension were relatively small compared with differences in other tests. A non-verbal test has sometimes been suggested as a reasonable 'culture free' test but this test had about twice as much country-to-country variation as the reading test. The suggestion is

made that 'the nearest thing we have to a culture-fair test may be a carefully translated reading test . . . '.

The work of J. C. Daniels of Nottingham University has shown some of the effects of streaming on attainment in English schools. By converting the standard deviations of the test results from each country into comparable forms, Pidgeon shows that the English scores, and to a lesser degree the Scottish scores, have much greater variability than those of other countries. English schools believe that attainment should be matched by ability, and support the need of streaming in homogeneous ability groups for administrative convenience; this, as Daniels and Pidgeon both agree, is one of the reasons why our 'A' stream do better and our 'C' stream do worse than children of comparable ability in a grade placement system.

Once again, it must be stressed that the sample populations were not always representative, and the resultant figures must not be taken at their face value, although the general interpretations are probably sound. However, the authors have proved that an international research of this nature is possible and rewarding. Further more rigorous and detailed research is now required. It will be interesting to see if these conclusions in streaming will be supported by the results from the Minnesota research and International Mathematics Project.

W. H. King

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Editor's Letter

This month's article by Marjorie Hourd gives us a fascinating history of both the New Education Fellowship and The New Era, a base on which to create the future of both. From that article and from notes written by Peggy Volkov's friends elsewhere, we get a picture of her as Editor and as much-loved person, which most of us can add to a store of our own. What no-one has stressed, however, is that side of Peggy very dear to myself, her ability to laugh. We were rapporteurs together at a UNESCO Conference one icy December, and my memory of those days, possibly the most concentrated and exhausting period of both our lives, is nevertheless largely one of laughter. Peggy drifting through the UNESCO corridors and greeted boisterously by people of all nationalities. Peggy drinking pernod or Chinese tea in Left-Bank cafes, and surrounded by curious students, attracted from their adjacent cubicles by her deep snorts; Peggy, her black cloak flying in the biting east wind outside the Metro, doubled up with shouts of laughter in the middle of the road at mid-night, recalling some idiotic memory of the Conference day. Dear Peggy! I hope she will be able to laugh in future at the mistakes I am bound to make from time to time as editor in her place!

Magnus Pyke's article maintaining that the art of

literature can and should combine with science to 'produce an instrument of real power over men's minds' incidentally supports Marjorie Hourd's conception of one of the skills of a good editor — to make sure that creative ideas and experiments are expressed in literary terms, can, in fact, find a suitable language. The same kind of quality, surely, is needed by those who try to extend the literacy of early school leavers, work which Owen Whitney discusses in this number.

By now most readers will have seen the International Bulletin of The New Education Fellowship, so that we can congratulate another editor, Miss Alice Beard, on her production of this delightful-looking and informative sheet. Copies can be obtained through Section Officers, through the International Executive Officer, Miss Y. Moyse (55 Upper Stone Street, Tunbridge Wells, Kent, England) or from the Editor, Miss Alice Beard (Hunter College, New York 21, N.Y., U.S.A.). The function of the Bulletin is to 'provide an international channel of exchange' of news from Sections all over the world, a channel that was urgently needed and which we hope will be widely successful.

M.M.

Look Out

The International Secretary's Column (3)

James L. Henderson

Senior Lecturer in Teaching of History and International Affairs, University of London, Institute of Education.

One of the fundamental concerns of education is with the growing child's involvement in conflict. How boys and girls learn to manage this, both individually for themselves and in their collective relationships, is very much the business of teachers. That is why this month I am going to discuss the pedagogical significance of hero and villain as primordial and contemporary personifications of good and evil.

There exists a regular threefold pattern in the traditional career of the hero and in the growth of every human personality: separation, initiation and return.¹ The mark of the heroic is the capacity of one man 'to break the cake of custom', to separate himself from his origins and to venture far out. In the course of his adventures he is inevitably initiated into conflict with adversaries, both human and natural. If he is victorious over them, he returns triumphantly bearing new riches to advance his people; if he is defeated he returns to death or regression to anonymous obscurity. So it is with the destiny of the individual: physically and psychologically he is weaned from identification with the mother, and gradually the heroic enterprise of establishing an ego is achieved through the experiences of response to the challenge of his human and natural environment; either the ego, as a result of his initiation into the adult world, returns with the precious jewel of maturity and super-ego or he begins, in Wordsworth's phrase, 'to travel unprofitably towards the grave'; he has failed to solve what Jung called 'the problem of the second half of life'. The New Education Fellowship should be able to help save more teachers than are at present saved from that dismal fate, and to indicate the kind of educational experiences children need to enjoy all over the world if that rescue operation is to become superfluous. How? My answer is: by helping them to manage the experience of conflict, which they must inevitably encounter from infancy through childhood and

adolescence. This includes nourishing them with a curricular diet which contains acceptably graded personal conflicts mediated through historical examples of the hero (Odysseus - Moses - Cromwell - Lincoln) and the enemy (Hagen - Judas - Satan). The teaching aim is of course two-fold — to prepare the child for acceptance of conflict and to train him to recognize what forms of it are compatible, in the world of 1963, with human survival. This will inevitably raise the questions of the variety of heroic types and the natures of their adversaries — which are legitimate today and which are not. This implies the discovery by educationists who are devoted to education for world understanding of those values which mankind shares and needs heroically to realize. That they will not be those of Ghengis Khan, Hiroshima or Buchenwald is clear enough: but to define them positively means to isolate that factor in history and personality which alone enables the hero to perform the third part of his task. It has to do with the 'other' — that which is not his body nor his ego, and of which he first becomes aware in relationship to another person, often of the opposite sex.

In the third and last of these three introductory essays I shall reflect on what education has to contribute to the elucidation of this third relationship between men and women and between them and 'what concerns them ultimately'.

¹ See **Joseph Campbell**: *The Hero with a Thousand Faces* (New York 1949).

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Literary Art and Scientific Thinking Magnus Pyke, F.R.S.E.

Waddington in *The Ethical Animal* has pointed out that if a Roman of the Empire had been transported some eighteen centuries forward in time he would have found himself in a society which he could without too great a difficulty have learned to comprehend. Horace would have felt himself reasonably at home as a guest of Horace Walpole, and Catullus would soon have learned his way about among the sedan chairs, the patched up beauties and flaring torches of London streets at night. But if the time translation had lasted for another two centuries they would have found themselves in the position of bewildered children, their life dominated by applied science whether in the form of the motor car, the telephone, the electric light which has expanded life by a full chapter by making possible a whole range of pursuits during hours of darkness, the newspaper and the television, nylon shirts and an aeroplane to take one to New York in an afternoon. All this has been made possible by the special kind of thinking allied with the boldness arising from it that makes up science.

I would define science and scientific thinking as comprising three parts. First comes the collection of facts, if possible in quantitative terms; next is the construction of a hypothesis or natural law to systemize and correlate the facts into a logical order; and thirdly and lastly comes the process of carrying out experiments and of searching for further facts to test the fit of the hypothesis. If the hypothesis fits the new facts it can continue to be used as an approximation of the truth, but if it does not fit — and this is the novel part of the system — if it does not fit, no matter how great the authority and rank of the people supporting the hypothesis, no matter how inexpedient it would be to abandon or modify it, if the hypothesis does not fit the new observations, it is the hypothesis that must be discarded.

Now the first and third of these operations which I am claiming as constituting the core and body of science can reasonably be designated 'scientific', but the second is not: it is a matter of intuition. The ideas that lead to new scientific discovery and

advance are obtained by the method attributed to Mrs. Beeton. 'First catch your hare', she is alleged to have written, and only then, had she applied her talents to science, could she have given advice on how to stuff it with facts and later on test it.

Scientific literature is rich with stories of how great men have come to conceive the hypotheses which later on they are able to consolidate and prove. Even if we must allow the anecdote of Newton being struck simultaneously by a falling apple and the idea of gravity while sleeping in his uncle's orchard to be a piece of gracious fiction, it exemplifies very well the suddenness with which the 'obvious' truth of a new hypothesis came to a mind that was searching for it. Yet the process is an unscientific one. Charles Darwin, puzzling over the mass of interlocking data collected during his five-year voyage in H.M.S. Beagle wrote of the sudden flash of intuition that came to him as he was reading Malthus.

Even more romantic and illustrating still more strikingly the intuitive nature of original scientific discovery is the famous story of how the German chemist, Kekulé, fell upon his hypothesis of the ring structure of benzene, on which the whole modern edifice of 'aromatic' organic chemistry is based. In 1865, when he was professor of chemistry at Ghent, he wrote: 'I was sitting writing at my textbook; but the work did not progress; my thoughts were elsewhere. I turned my chair to the fire and dozed. Again the atoms were gambolling before my eyes. This time the smaller group kept modestly in the background. My mental eye, rendered more acute by repeated visions of the mind, could now distinguish larger structures of manifold conformation: long rows, sometimes more closely fitted together; all twisting and turning in snake-like motion. But look! What was that? One of the snakes had seized hold of its own tail, and the form whirled mockingly before my eyes. As if by a flash of lightning I awoke; and this time also I spent the rest of the night in working out the consequences of the hypothesis.'

These intellectual operations — of Newton, or Darwin, or Kekulé — are outside the boundaries of science. Indeed, Kekulé's description bears a distinct resemblance to that written by Coleridge for quite a different mental operation, the conception of a poem.

'In the summer of the year 1797' (wrote Coleridge), 'the Author, then in ill health, had retired to a lonely farmhouse between Porlock and Linton, on the Exmoor confines of Somerset and Devonshire. In consequence of a slight indisposition, an anodyne had been prescribed, from the effects of which he fell asleep in his chair at the moment he was reading the following sentences or words of the same substance, in Purchas's Pilgrimage:-

"Here the Kahn Kubla commanded a palace to be built, and a stately garden thereunto and thus ten miles of fertile ground were inclosed with a wall."

The Author continued for about three hours in a profound sleep at least of the external senses, during which time he has the most vivid confidence that he could not have composed less than from two to three hundred lines; if that indeed can be called composition in which all the images rose up before him as *things* with a parallel production of the correspondent expressions, without any sensation or consciousness of effort. On awakening he appeared to himself to have a distinct recollection of the whole, and taking his pen, ink and paper, instantly and eagerly wrote down the lines that are here preserved. At this moment he was unfortunately called out by a person on business from Porlock and detained by him above an hour, and on his return to his room, found, to his no small surprise and mortification, that . . . all the rest had passed away like the image on the surface of a stream into which a stone had been cast.'

For the man or woman working in science, the greatest joy that life has to offer is when a confused mass of facts suddenly falls into a pattern and the scientist instantly 'knows' that this pattern of ideas is true. The scientific worker can get his facts by reading just as the literary worker can, but always his touchstone is reality. If he reads an interesting idea, his first response is: is it true? what evidence does the author advance to support it? In literature there are many occasions when a man is better out and about in the world to see what is going on, to find out the truth for himself rather than stay reading about it in books. But, nevertheless, although the people who speak to us out of books speak and act true in many of them, there is no real need for a book to be true; it may be a work of imagination or designed for amusement or ornament.

If we leave this point for a moment, we come to a matter which again causes the scientific thinker to edge away a little once again from yet another department of literary art. While it is true that science is a special way of thinking about the intricacies of nature and of verifying the correctness of its thinking by experiment, in actual practice science does not leave the matter there. It immediately asks the supplementary question (at least in Westernized countries): 'Now, having acquired verified knowledge, can we not *do* something with it?' Let me get back to my quotations. This time it is from Professor Astbury: 'The development of brilliant new chain molecules, like nylon, terylene and so many others,' he wrote, 'has within quite short memories almost changed the face of civilization; but how much more we have still to learn, how much more ingenious and beautiful the fabric of life, of which the meanest thread is purest wonder! The plan which governs (the structure of a bacterial flagella), that of a cylinder of nine subfibrils enclosing two others — we owe its recognition to electron microscopists working in many laboratories — is surely one of the master macromolecules — monomolecular muscles, in effect — only about 120 Å thick, yet in this tiny compass they are complete. They represent the molecular mechanism of biological mobility stripped down to its barest essentials.'

Even in Professor Astbury's prose there is implicit the idea that, although the beauty of the truth is a valuable commodity, although the discovery of the intricate chemical nature of the tiny fibrils that make up the polymer molecule that is the flagella of a microorganism swimming on a microscope slide is an elegant and satisfying discovery, this is only part of its virtue. The other part is that now that this knowledge is in our possession we can do something with it. Perhaps what we have to do is to find a way *to prevent* the microbe from swimming. It may be that if by some subtle chemical means we can cause it to trip itself up it will not be able to get about its business which may, perhaps, be to give us or our domestic animals — or our cheeses — some sort of disease.

Understanding of the chemistry of polymers, other than those of biological significance, is beautiful and attractive and worth while of itself, but all the multitudes of chemists at Courtaulds and the Shirley Institute and the British Nylon Spinners and Du

Ponts and the I.G. Farbenindustrie are not working to expand knowledge for itself or for its intellectual delights. Their object, and the object of the students in the universities and technical colleges, and the purpose of the senior children in the secondary schools as well, is to do something useful with the knowledge.

How does this compare with literary thinking? Clearly there is a division. Dickens wrote *David Copperfield* because he wanted to project people and events and ideas effectively and pungently in words. The book, the literary work, was for him then (the young man who wrote it) and for the people who read it an end in itself. If it gave delight and made people aware of incongruities in life, that was the accomplishment of its main purpose. Any subsequent effect it may have had on the industrial employment of young children or on the introduction of the Married Women's Property Act was quite incidental. Its sincerity and its literary elegance stand by themselves.

The urge for usefulness in science has had a peculiar effect on the way that science has come to be written. When Newton wrote his work *Optiks* in 1704 he wrote in plain English.

'It seems probable to me', he wrote, 'that God in the beginning formed matter in solid, massy, hard, impenetrable, moveable particles; of such sizes and figures and with such other properties, and in such proportions to space, as most conduced for the end for which he formed them; and that these primitive particles being solids, are incomparably harder than any porous bodies compounded of them; even so very hard, as never to wear or break in pieces.'

Theoretical physicists do not write about atomic structure like that now. Now, scientists attempt, not to be elegant in the literary form they use, but to be accurate. This has had a curious result rather like that occurring for the same reason in legal writing and in the writings of public authorities.

It will be remembered that the first essential feature of science is the collection and recording of facts, preferably in quantitative terms. And this is where the scientists with their lack of literary background have gone wrong. They have not appreciated how difficult it is to record facts in writing. Having made an observation or done an experiment they have

simply sat down and written a full memorandum and then, more often than not, published it. The upshot has been that 50,000 scientific and technical journals are today published each year containing (according to an American scientist who has studied the matter) 1,200,000 significant articles. In addition, 60,000 new scientific books and 100,000 research reports come out as well. Now the heart of the matter is that it is very difficult to nail down the essential features of a fact in writing. Among all those one-million-two-hundred-thousand significant scientific articles, let us imagine one written by an epidemiologist about the pathology of a particular type of bacillus and its correlation with military sickness rates and active service conditions in the Middle East. In its usual form, this paper will comprise an introduction; description of investigational methods employed; account of the organism, its morphology, natural history and habit

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of growth; tables and charts showing the incidence of ill-health, prognosis, treatment and mortality; and a final section of conclusions, recommendations, acknowledgements and references. The whole document would probably occupy ten pages of small print. But here is another way of recording the same facts:

‘And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went, and returned, and dwelt in Nineveh.’

Clearly, this prose style, regardless of its impact on the mind, is not suitable or adequate for the description of scientific observations. It is necessary in science for a great deal of technical material to be recorded and for figures and graphs of all sorts to appear. Much of science may, indeed, be better expounded in terms other than language. Mathematics, for example, is a means of expressing thoughts and ideas in terms other than words.

Nevertheless, there are considerations that apply to science and to literature equally. The literary student, like the scientist, has his fund of unreadable technical scholarship with which he must be familiar. He too has the great mass of ‘the literature’, that is, all the source material of everything that has been written before. And the modern technical devices that are being used to store ‘the literature’ and to index it and to get out of it the special pieces of information that may from time to time be required are the same for students of literature and of science. Perhaps the discovery attributed to Professor Bernal that of all the machines yet invented for codifying data — punch cards, electronic tapes, micro-photographic recordings — the very best and most convenient is the human head, also applies as forcibly to literary as to scientific students.

But turning back to scientific thinking, I want to refer to a point made by Sir Cyril Hinshelwood in his three-hundredth anniversary address to the Royal Society of London. He pointed out that the reason why certain new scientific ideas at once strike root and others do not is unknown. Darwin’s ideas on evolution were instantly famous; Mendel’s

theory of genetics was neglected for a generation. Part of the answer, I think, is that Darwin’s ‘Origin of Species’, besides being a work of science is also a work of literature. Science is a way of thinking that gives rise to a series of ideas about the natural universe. It is, besides, becoming an implicit feature of the scientific system that some *use* is made of science, and that something concrete is *done* with the knowledge on which the ideas are based. Using and doing are active operations that must be carried out by people who must first be imbued with the *purpose* to do them. It is here that the older art, the art of literature, can combine with science to produce an instrument of real power over men’s minds.

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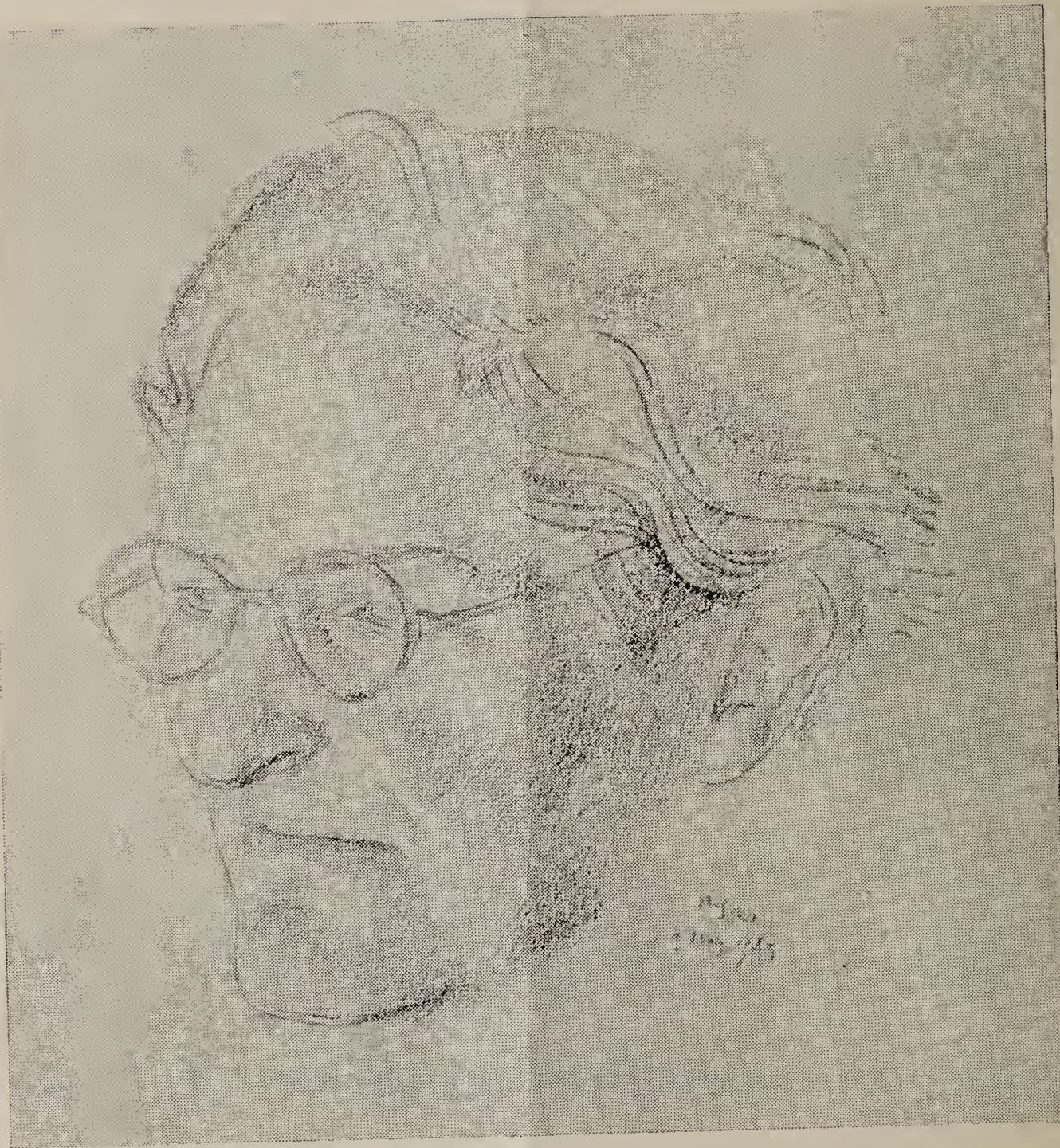
Border Branch . . . Miss S. H. Dickie, Selborne Primary School, East London, C.P.

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by Robert Austin

Peggy Volkov

An Editor Viewed Through Her Magazine

The December issue of **The New Era**, 1962 is largely taken up with a report on a project carried out by the N.E.F. under contract with Unesco, the purpose of which was to explore the relationships between adults and adolescents and the problems of communication between them. It is nothing new for the magazine to be devoted to one topic, nothing new for it to give an account of work done in co-operation with Unesco, and nothing new for it to record fully and skilfully the results of an N.E.F. enterprise. Yet despite these familiar procedures there is something unique about this number, for it is the last to be edited by Dr. Peggy Volkov who after thirty years of service has now retired.

As I looked back to gain a picture of this era of **The New Era** I soon discovered that in order to describe the quality of Mrs. Volkov's work as Editor one had to look at so many things at once. One had to see how inextricably bound up together the New Education Fellowship and the magazine have always been, and how much the Editor has given to them both in their relatedness: she is both part and parcel of the early stages of the movement and yet in many ways very different from the pioneers. Further I saw how the continuity and change which she effected revealed her own special giftedness. She has the capacity to let things happen and to watch whilst she is directing: in fact to hold a mirror up to education at the same time as she guides deliberations. So this article says something about the New Education Fellowship and its begetters, about education in the past thirty years and about people and ideas, because it is about Peggy Volkov.

The New Era and the New Education Fellowship 'One of the most important things that the N.E.F. has done,' wrote J. Compton in 1952, 'is to give us **The New Era** which is one of the most valuable and stimulating of our educational journals. One never reads it without learning something and without being moved to try to do one's job better.' For many years of course the Fellowship and the magazine were housed in the same building, first in Tavistock Square, and then, after a break during

the war, in Park Crescent. There has always been the closest possible co-operation between the International Secretary and the Editor. To drop in on the fashioning of a conference or the editing of a number or an article was a stimulating experience like going into any workshop where there are craftsmen who know and love their task. I have a picture of Peggy in her office overlooking the expanse of Great Portland Street Station and the Euston Road. I can hear the steady roar of traffic below, but her eyes are narrowed to a point between inward and outward wherever a new angle of vision is appearing, her ears alert to any person with an idea. Geographically this could be anywhere in the world, spiritually and editorially, there and then. This feeling for the immediacy of ideas Peggy conveyed to anyone within earshot who would make a good listener. As the process of sifting and clarifying went on, she would say, 'I must go and see how this sounds to Jim!' — or you yourself might be asked to share her interest and concern. One went down the stairs and out into the street as though one had descended from a mountain, to carry into the world something of the inspiration gained from the wider horizon — the fresh perspective. Peggy is a school in herself.

However, although we draw our courage and inspiration from her she is always mindful of those who handed the torch to her in the first place. This was how it came about. In 1920 Mrs. Ensor founded **The New Era**, at first as a quarterly (in 1930 it became a monthly) designed to act as a medium of exchanging ideas and experiences for the pioneers of the new education throughout the world. At the Calais Conference in 1921 it was adopted as one of the three official organs of the Fellowship, so that initial supporters of the movement, Elizabeth Rotten, Clare Soper and Wyatt Rawson, to mention a few, became closely linked with it. No doubt too the early success of the magazine owed much to the co-editorship of A. S. Neill. Mrs. Volkov was appointed assistant editor in 1931 and took over a large share of the work in 1934 when Beatrice Ensor became domiciled in South Africa. By 1946 she was officially Editor in Chief.

Old and New

For some of us **The New Era** represents a big slice of our lives, and as we look back to its young days we recognize our early expectations. It was a time of splendid hope, of bold ventures and experiments,

of oratory too, and the cult of the great personality: 'the freeing of the spirit by meeting with great Souls' was how this was expressed at the time. Everything seemed a little larger than life because so much was being born in us. In fact one can detect in this birth of a new era an unmistakable note of triumph. There is a shaking off of outworn creeds, a release from imprisonment, the joy of Spring after a hard winter.

The world's great age begins anew,
The Golden years return.
The earth doth like a snake renew,
Her Winter weeds outworn.

Of course this idealism went at times with a way of thinking in terms of 'for' or 'against'. The words 'new' or 'old' were used in opposition rather than as opposites. One of the pioneers, Adolphe Ferrière, wrote, 'The New Era is an idea we oppose to another idea, that of the Old Era.' Freedom was thought of as the inevitable result of escape from an age of materialism and competition. Given the right environment it was assumed that the child would grow naturally. Tagore expressed this in *The New Era* in 1938, 'Children have their active subconscious mind which like a tree has the power to gather its food from the surrounding atmosphere.' So new methods were designed to set the child free. Many pioneers were invited to use *The New Era* as a vehicle for their crusades: Dalcroze, Decroly, Montessori, Cizek, and so many others. There was the Dalton plan, the Howard plan, the Winnetka technique and so on. 'Laboratory Schools' as they were called sprang up widely. These liberators breathed freely of any philosophy of the day that fitted in with their aims, for example the theories of the intuitionists Bergson and Croce. The recapitulation theory fell in nicely with their unitary principles. 'The evolution of consciousness in the individual recapitulates the evolutionary process of the race', it was stated. Undaunted by the implications of Einstein's theory, the search for the perfect man was clothed in cosmic language. 'Space and time are proved by Einstein to be relative, so we must look for some more truly cosmic absolute upon which to base our calculations.' With this flair for accommodating the discoveries of the time it is not surprising that the new educationalists readily embraced what was called the New Psychology. This, as it appears in *The New Era* of those days, was an agglomeration of Freud's early

libido theories, the Jungian search for integration and Adler's ideas about man's basic need for confidence.

Interpretations of these theories may seem to us now naive and oversimplified, but we must remember that the founders of these schools of thought had hardly had time to digest them, though there are accounts of Jungian psychology by Jung himself which have hardly been improved upon in lucidity since. No, what is surprising is how quick and courageous the New Education Fellowship was to seize on truths which were anything but widely accepted at the time, which were in fact meeting with much opposition. Mrs. Ensor reported that copies of one number of *The New Era* had been burnt in Scotland and added with characteristic humour and optimism, 'We have advanced a little, fifty years ago the Editor would have been burnt as well.' There were articles on homosexuality which are enlightened even for this day and age. Indeed no knowledge was scorned that was related to the liberation of man's spirit, and it was one of the endearing features of these pioneers that they believed that once the light was revealed everyone would then follow it.



1958. Tirlemont.

However, quite early on they saw their mistake. The New Education Fellowship has always had a genius for stock taking. In an editorial of 1936 we find this reflection: 'When the N.E.F. first

formulated its educational principles it expected the fairly swift emergence of a type of society in which an individual reared according to those principles would develop for himself a free and good life. Things have not happened that way.

“No villain need be. Passions spin the plot.
We are betrayed by what is false within.”

In short, the New Education Fellowship was growing up. It became no longer possible to talk of ‘new’ and ‘old’ as a good idea opposed to a bad, because we could not any longer think of good and bad in those absolute terms. The New Psychology was becoming better understood.

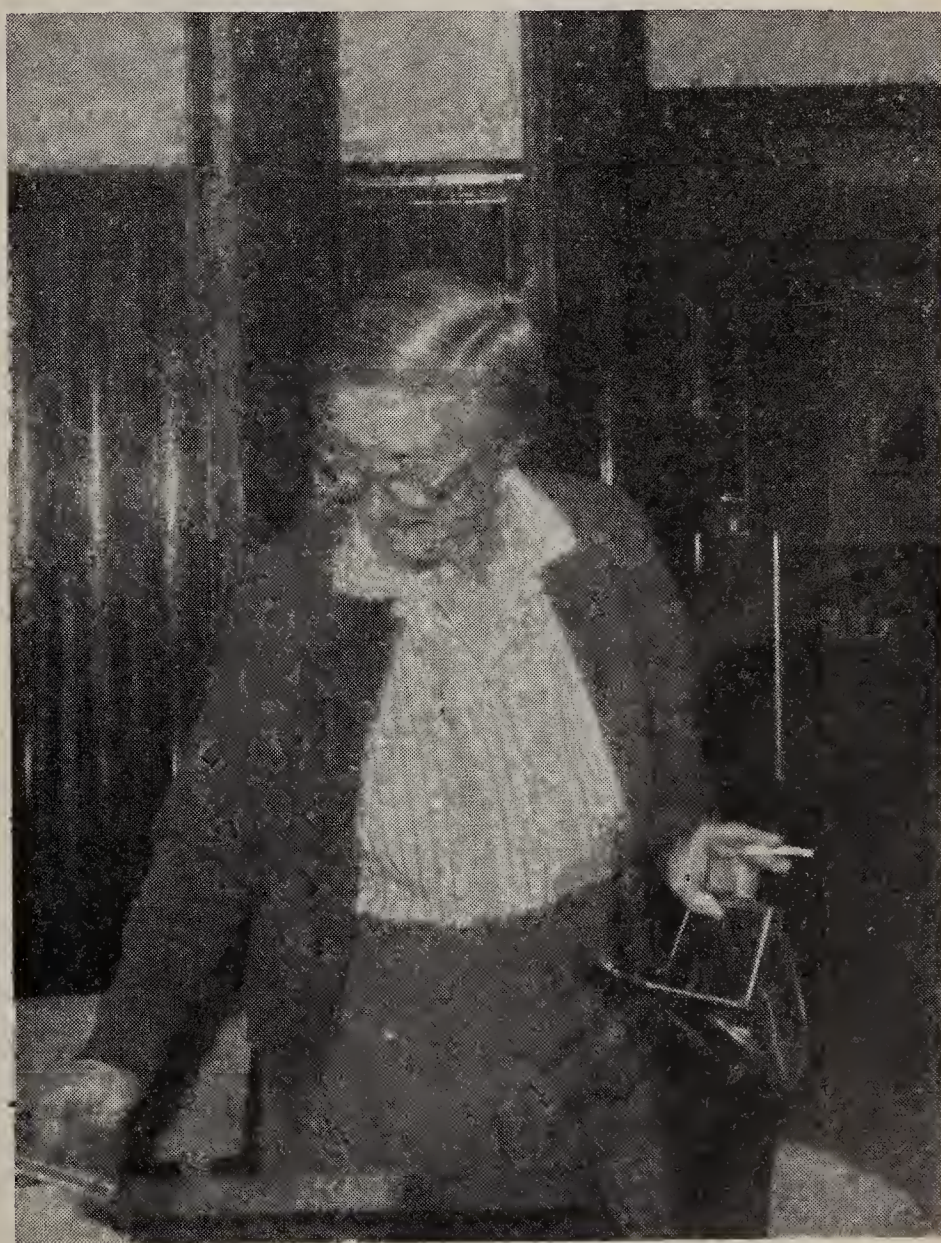
Coming of age

It was in 1936, the year of the Cheltenham International conference, that the N.E.F. celebrated its coming of age. The earlier conferences had represented a stage of transition between the rigid repression of the Victorian age and the freedoms of the new education. They gave a picture of dawn and hope. This seventh conference met under the threat of war and the menace of dictatorship as a courageous body of dedicated people trying to face facts and not lose faith. Its message is summed up in the conclusion of the speech made by G. P. Gooch at the time: ‘Man is born to develop, born to climb, born to experiment, there is something within him which will in the long run make it possible for him to do what we have not done — to combine order and liberty.’ The New Education Fellowship had from the first affirmed that patriotism was not enough. Now it had to learn that liberation was not enough, that freedom had to be understood in all its implications.

It has always seemed to me that we were fortunate at this time to have an Editor who was temperamentally well fitted for a task which involved the bringing together of idealism and realism. I think it was a certain down-to-earth quality in her that drew me into the Fellowship. I remember an occasion at the Cheltenham conference. I was overwhelmed by great people and wonderful speeches, and to tell the truth I was overawed by Clare Soper and Peggy Volkov as they directed these formidable gatherings. They appeared to me like strange incarnations of Miss Beale and Miss Buss — ‘How different from us.’ I was quite wrong, of course. One day I crept into a corner to escape

from it all and there was Peggy, alone, reading a ‘thriller’, oblivious to the strenuous purpose around her. She looked up as I was turning to go away and said, ‘Why don’t you come and sit down and have a bit of peace?’ From that moment I felt safe in the Fellowship.

No doubt this even and often ironical disposition helped her to steer the magazine through the war years which forced her to work in her home at Chiswick, as the London office was bombed. She has had three children to bring up, as well as *The New Era*, and the proverbial ‘shoe string’ really applies here. At the same time we must always remember her sister, Miss Webb, who may not be known to many readers. The wonderful virtue of ‘Doolie’, as her friends call her, is that she is always there giving support in so many ways — and not

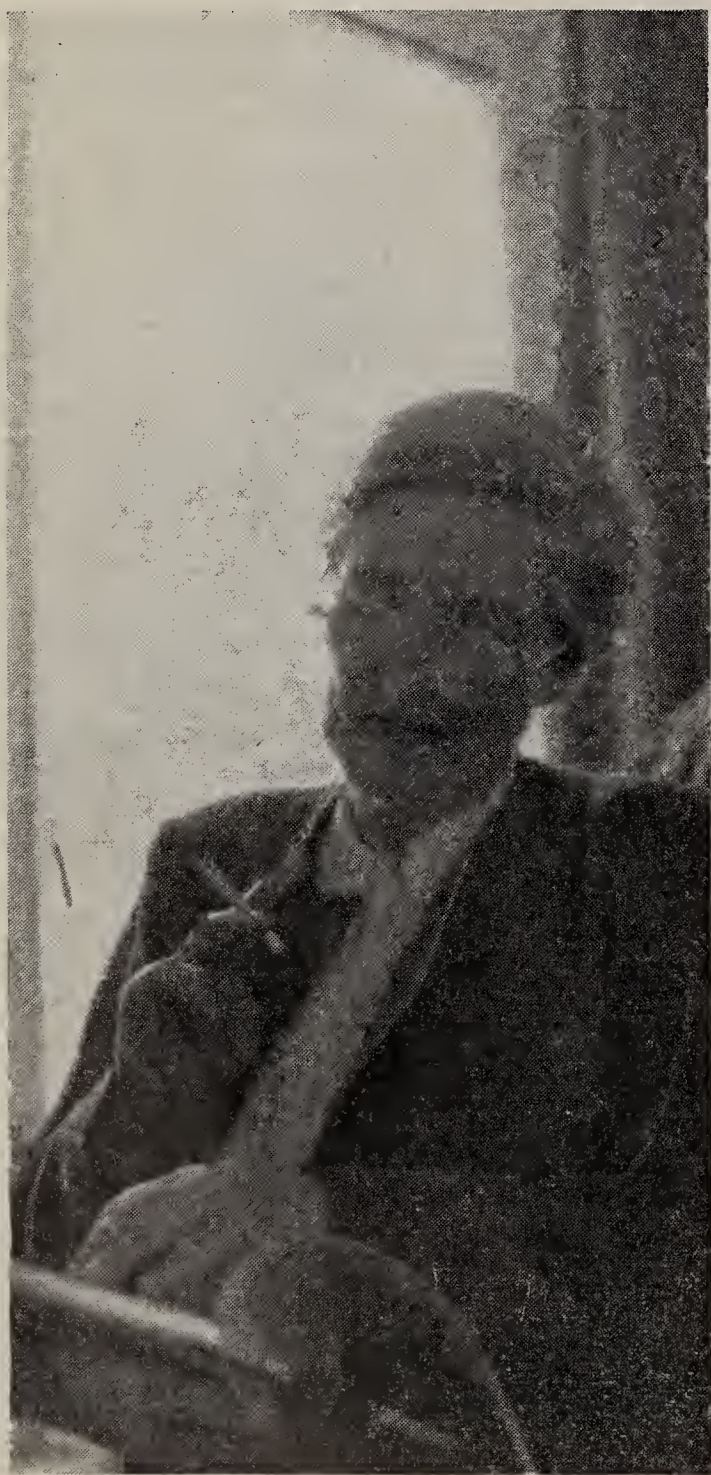


1958. Tirlemont.

least in supplying a critical yet sympathetic audience to test out material upon. Miss Webb read English at Oxford, and Mrs. Volkov read Russian at Cambridge. They are both scholars as they are both country women at heart. Together they saw the war years through, and they have shared both family responsibilities and the ups and downs of the

Fellowship and its magazine. And so have the three daughters!

What is so striking about the war numbers is their concern with all the practical problems such as evacuation, air-raid precautions and billets, along with a compassion for children in their conflicts, intensified by the war. 'The homesick child', 'The uprooted child', 'The deprived mother', 'The problem of the young child' — these are some of the titles appearing with their authors Barbara Low, Susan Isaacs, Donald Winnicott and John Bowlby, now so well known. **The New Era** published them, we must remember, in 1940 if not earlier. As the



1956. Utrecht.

lights went out over parts of Europe and Asia and a number of countries represented at Cheltenham went underground as it were, so the essential humanitarian beliefs of the Fellowship were kept alive by this inward effort of understanding which was brought to the magazine in this way. Mrs. Volkov has always had a capacity for finding the right people at the right time.

A period of adjustment

After the war, as we know, society underwent great changes and not least the educational system. We were not so much faced with problems of reform as problems of adjustment, which can perhaps now be best understood in the biological-psychological sense described so fully and vividly in November 1959 by Professor Tibble in an article on 'The concept of adjustment'. He quotes a remarkable passage from Samuel Butler in 'The way of all flesh' which finishes, 'A life will be successful or not, according as the power of accommodation is equal or unequal to the strain of fusing and adjusting internal and external changes.' At first the new educators had tried to bring about change, later they had to learn how to adjust to changes which in some ways had perhaps overtaken them. They came to realize that they were no longer in a small minority: the state schools were taking over a good deal of their theory and practice. The editorial of a number of the magazine in 1939, devoted to work in these schools, speaks with astonishment at what had taken place: 'Thirty years ago this copy of **The New Era** would have seemed like an account of the state school system of some quite imaginary state.' It is remarked upon that the teachers seemed to follow their experiments as a matter of course and did not feel themselves to be pioneers, trail blazers or in any way exceptional people. We should add to this that it was also becoming more generally accepted that children should be helped in their maladjustment as well as in their adjustment. Mental health schemes went hand in hand with the Welfare State.

But much remained to be done, and especially what was needed was the understanding of the expert and professional. We needed to know more so that we could make better use of our opportunities. But because so much of this knowledge, particularly in the psychological and sociological fields, was becoming so highly specialized we needed people who could interpret it in non-technical language. Again Dr. Volkov found these people. Some of the titles appearing in this post-war period are quite startling in their directness and simplicity, yet they rest upon scientific findings and on what Dr. Susan Isaacs called 'educated perceptions': for example, titles like 'Babies are persons', 'All children need time', 'The beginnings of expression', 'Why children play', 'Tony and his father'.

The scope of the magazine widens considerably in these years as it takes on the task of reflecting the day to day work of education in all fields. It keeps pace with the psychological, social and medical services for schools, with administrative change and the emergence of Comprehensive and Secondary Modern schools. The adolescent gradually comes more into view, partly because we could speak with more authority about the older child once we knew about the sources of his behaviour in early childhood. **The New Era** has never at any stage of its existence lost sight of the child under five, and some of us think that this fact goes a long way to explain its continuity. Moreover not only was it so often early in the field (as it was for example over delinquency research), but it went on developing more and more aspects of any topic that seemed likely to be of permanent significance; for instance, children's play has been most exhaustively and expertly treated over many years. It is not possible here to describe the wealth of material that the magazine brings together on subjects of pressing importance to teachers, such as intelligence testing, examinations, backwardness, special education, mass media, to mention only a few. No wonder that it is used so widely in training colleges and departments of education as a springboard for group discussions. However, the layman has had as good an innings as the expert — the amateur as the professional. So long as a writer makes himself clear and has something to say his article is seriously considered. Mrs. Volkov's strong regard for clarification was very valuable at a time when the magazine came to probe and examine more perhaps than it had needed to before.

If we think of adjustment in terms of Professor Tibble's definition, as a process continually going on and not as a state to be achieved, we shall need to develop not only initiative and insight but also analytic judgment and powers of working through experience. It is the bringing together of these agencies that results in self-recognition of a useful kind. Professor Tibble expresses this complex process as follows: 'The individual within whom adjustment takes place is as complex an entity as the environment outside him, and adjustment must be seen as much as a process of relating some internal items to others as of relating the internal to the external. Indeed "External" is synonymous with "Non-effective" for a given individual, once he attends to — reacts to — some aspect of a total

environment, he internalizes that aspect. We are now considering adjustments then as the process of relating to each other all the items within the pattern of the individual self.'

And so it has come about that the teacher in order to adapt himself to the classroom situation must perforce to some extent take the situation into himself and view his task in relation to his own psyche. This achievement would inevitably place both the teacher's authority and his own creative abilities in a new light. I am reminded at this point of the discovery made by the hero in T. S. Eliot's play, **The Family Reunion**. He had thought of his Aunt Agatha as the completely strong kind of person. 'But now I see' he says, 'that life is a common pursuit of liberation.' This sentence can be used to set the stage for a description of the next phase through which the Fellowship has passed and is still passing, in its work; and it is one in which Jim Annand and Peggy Volkov working in the closest co-operation have exercised gifts of a highly imaginative order.

'The common pursuit of liberation'

The past twelve years have seen what might be called 'the creative conferences', the first of which was held at Chichester in 1951, followed most notably by Coventry, Askov, Denmark, Utrecht and Delhi. Lectures and speeches gave way in the main to small discussion groups and/or creative groups in painting, modelling, writing and movement. Through this work the question of authority came to the fore as a 'here and now' situation. In fact the Fellowship had become itself a laboratory. One of the most unusual and profitable small conferences run on these lines is recorded in **The New Era** of November 1955. It was designed to examine the aims and techniques of school inspection and was attended by twenty-nine inspectors of schools from fourteen countries, and placed under the highly skilled leadership of Professor Ben Morris. Later, Mr. J. C. Ackermans, a state inspector in the Netherlands, remarked in his account of the proceedings, 'I wonder whether too many participants travelled to Chichester in a mood of "Authority", that is to say, thinking along lines which have become so familiar to us that we no longer see them as lines? If so, we needed a certain switching over before we could think on the same lines as the N.E.F. Looking back on it, the N.E.F. certainly put into practice a wonderful piece of

practical new education at this international gathering.' It is fascinating to trace in his article how gradually the aims of the conference dawned upon its members when they discovered that what at first had seemed to them lack of organization had been a structure of another kind, and that 'the tone and technique of the conference were *purposely* held permissive.' (The author's italics.) The techniques of these conferences were most carefully worked out, not upon hierarchical structure according to professional status so much as upon what could be called a hierarchy of gifts and skills. For example, in India before the main conference began, a Training Seminar was held for sixty group leaders under the guidance of six trainer lecturers, and in this way many of us were taught the art of guiding discussion not by direct instruction but by engaging in the art on the spot. This is not the place to discuss these techniques, which **The New Era** has described fully from time to time. But it is clear that very many more people can be drawn into a conference this way as participants than can be by the platform-audience method. The various guiding committees and councils of the Fellowship worked out the main plans and methods, but Jim Annand and Peggy Volkov brought initiative and vision to the schemes in their own way. They fashioned and moulded and energized. Peggy has a talent for pouring her wisdom and judgment into an enterprise and then complimenting others on their achievement. It was perhaps in the conferences which combined creative work with discussion that her imagination really got to grips — and only those of us who have had the opportunity of working in them can know what we owe to her and to Jim Annand for this most blessed opportunity to 'break up a long continued frost' and experience that influx of fresh energy which comes about from contact with a new medium. The gifts of a large number of people have been employed and explored in this way. However the findings of this work have not yet been thoroughly sifted, interpreted and formulated.

In 1955 some of the founder members met together in Weilburg for a stock taking. Their views and reviews are given in the February number 1956. Harold Rugg wrote there of the change from child-centred education in the 1920's to child and culture centred education in the 1950's and the need to grasp the fact — he was quoting from Zilliacus here — 'that the individual and society are one as

the leaves and the vine'. But I do not feel that the people at Weilburg had grasped what Zilliacus came to see in Denmark and what has already been spoken of here, that we are entering upon a further stage in which we find the teacher not only face to face with his pupils and with the community, but also with himself; that there is within each of us an adult-child relationship which makes all learning reciprocal. Again, Dr. Rugg noted how we had moved from a concept of freedom which might be interpreted as 'taking off the lid' to one of freedom through control, from a too close reliance upon intuitive understanding on the part of the teacher to a deeply grounded bio-social psychology, from self-expressionism to a concept of form and structure. One can detect here the tendency to swing from one direction to another which so often overtakes reformers, as though one became strong through repudiating a former self. I do not think that this swing truly represents either the position of the pioneers, the fundamental concept of adjustment, or the maturity of the new ventures just described. It was the initial drive of the early movement that freed the child enough for us to know what he was like, and in some cases that no doubt included taking off a lid or two. We have to face the truth of Mrs. Ensor's clarion statement: 'Any one small act of freedom can do something very important.'

The concept of control is certainly integral to freedom, but is this the same thing as freedom through control? It is not until we submit ourselves to a creative purpose that we know where true control lies; we can so easily exercise compulsions that look like control in order to escape the hazard of being ourselves. Creative and permissive groups uncover these truths, and it is the belief of many of us that in the work of the last twelve years the New Education Fellowship and **The New Era** have taken our educational ideas into the most searching and challenging area that they have as yet entered. How grateful we should be to Peggy Volkov in particular that she is not prone to shirk the true complexity of an idea!

People, places and nations

One of the most important things about the N.E.F. is that it is a fellowship. So much has been engendered through exchange of ideas, and one wonders how many lasting friendships have arisen from within this association. Peggy speaks for

herself in a letter I received from her recently: 'Glancing back through the bound volumes I realize what a wealth of friendship the work has brought me — all so solid and part of my life.' How has it come about that she is so much a part of our lives? Certainly she is not an effusive person, not in the ordinary sense perhaps even sociable. She does not link up with people for the sake of linking up but rather for the sake of something in humanity — in the bones of it. It is the same about places. She has little sense of direction, often gets lost, and yet she is at home quickly in any part of the world. She rarely waits for introductions in her travels because she takes it for granted that being alive and aware is in itself the best introduction. There are no elaborate preparations for her journeys: she steps out of her house with one small suitcase ready for anywhere in the world. However, she does not assume that everyone will like her or that she will like everyone, and she respects reserve, for she is herself shy. She has written surprisingly little, but there is a passage from one of the rare exceptions that I must quote here because it illustrates so well her complex and often contradictory nature which in the end, after she has tested herself out with people, resolves itself into something so simple and straightforward and so warm that it is like witnessing a sea-change. The same paradox occurs in her meeting with members abroad. It is because she recognizes national barriers that she is able to identify with their removal — surely the only secure way to a genuine internationalism. This passage is taken from the journal she wrote on her way to Australia as a guest of the New Education Fellowship and from the entry made on Wednesday, 20th May, 1959 at Port Said:¹

All along the beach, particularly left of the road, they showed me bomb damage from what they called 'The Aggression'. They don't say 'the bombing' or 'Suez' or 'the war' and I fell into their way. I suppose that, in a gentle and half teasing way, they rubbed my nose in it. We only turned back to Port Said at a badly bombed bridge which made the road impassable. I suppose it led nowhere in particular, for many very nice new houses and municipal flats and many schools have already been built in place of the ruins. But when, later, we saw two enormous blocks down in the town itself — slicing off their neighbours as the bombing did all over Europe — and I said: 'The Aggression, I suppose?' They said, 'Oh no, slum clearance. The aggression was only against the fringes on the beaches and didn't touch the town itself.' Which seemed to me entirely decent, for they

needn't have said it — as they pointed out themselves. I learned in an afternoon to love their extraordinarily quick and yet unspiteful and somehow open sense of humour.

'Which seemed to me entirely decent': there is something in the placing of the word 'decent' here that points to the quality I am trying to describe — appreciation without extravagance, a way of showing affection that allows for the pricks.

Of course we in the Fellowship know how her introduction to Egypt had been made many years before. 'El Koussy and I met as brothers', she remarked earlier on in the same entry. It would be difficult and perhaps invidious to estimate through mentioning names what the Fellowship owes to the personal bonds that Peggy Volkov has made amongst



At Marti's Wedding, Bratton.

its members far and wide, and I do not think she would want me to try. What we can do is to look at the names that have appeared in *The New Era* during her term of office — what riches! — and to realize that most of these became known to the Editor personally in one way or another. And they

represent only a section, though probably a major section of the people with whom she had contact. It is of course tempting out of justifiable pride to make a list of all the people now famous who have found their way into the magazine; many authors have used these pages to test out their ideas — or, as Dr. Myers has put it, 'to talk into!' But the Editor is just as proud of those teachers, not famous, whose contributions have made education something vital and teaching a profession to be sought after, not slighted.

In conclusion: the Editor's method

So it will have become clear that in this article people are mentioned on the whole as examples within an argument and the search for trends; though I am only too aware that I have not done justice to all the many facets of the magazine. Again, I could not give everybody's **New Era** — nor everybody's Peggy Volkov. I have given my own, though as I said at the outset there has been an objective aim in view as well, in trying to show how Mrs. Volkov's method of editing and guiding is bound up with the development of educational ideas in general. It must also be obvious by now that I have not attempted here to weigh up the shortcomings of the magazine or to write a general critique. It is often pointed out that the quality of contributions is uneven, and there are no doubt many people who would have liked emphasis to be differently placed. Perhaps it is most valuable, however, to regard these matters in relation not to separate numbers but rather to the magazine as a whole. One criticism has been that not enough space has been given to articles from the Sections abroad. The Editor is of course dependent to a large extent upon what she receives, and it is to be hoped that the scheme now afoot for Associate Editors in the various countries will solve this. But it is not simply a question of representation. Fundamentally it is a literary problem — how to keep ideas in perspective from different countries and in different languages. This principle of composition was important to Mrs. Volkov, she not only tried to apply it to each number but to **The New Era** as a whole. This one realizes as one looks back. The contributions dove-tail and become part of a continuous story.

Again the magazine has been criticized for being too British. Yet when one takes it over the years one is aware of its strong international character. Mrs. Volkov had a way of placing articles so that

they created anticipation as well as reflection. Before the international conferences she would invite key people from the country and within our own membership to write about its culture and education, then afterwards a selection from the addresses and discussions that took place would gradually be published. I remember that before going to India I gathered up the articles from past numbers and was amazed to find how much there was by way of introduction to its people and culture, its schools and colleges. Dr. K. G. Saiyidain, President of the Fellowship at the present time, and Education Secretary to the Government of India, has been a contributor since the 'thirties. If one were to collect his articles alone one would reap a rich reward. He reminds us, in a message written in 1958, that 'some of the great Indian thinkers like Tagore, Gandhi, Iqbal, Radhakrishnan and Zakir Husain have all made valuable contributions to the philosophy and ideology of New Education over the decades. Yet no one has made a more compelling impact than he. This pattern of gradual entry into the educational thought of a nation has been repeated with many other countries. Indeed **The New Era** is a useful source for studies in Comparative Education.

I was present recently during a conversation in which Mrs. Volkov was asked what her chief criterion was in accepting material and she replied: 'I try not to publish anything that absolutely bores me.' This is perhaps the key to her method. She wants to be a good audience and puts pleasure in reading above advocacy. The joy that she herself finds in books and the catholicity of her tastes are reflected in the Review Section of the magazine. An enormously rich field of literature has been covered throughout the years, having to do with all aspects of Education in home, school, and society; but more than this, for we also find titles such as: 'Aeschylus in Athens' by George Thomson, 'Florentine Paintings' by Kenneth Clark, 'Annals of Innocence and Experience' by Herbert Read, 'The Ascent of Everest' by John Hunt — books chosen to satisfy the cultural interests of the teacher. We have further evidence in this Review Section of the Editor's skill in matching the man to the occasion — in this case, the reviewer to the author.

What did it feel like to be one of Mrs. Volkov's contributors? I can only speak for myself. She was of course a bit of a task master, yet not in the least

bossy. At first I used to jibe when my style was criticized and many of my statements were challenged, but I came to see that this was part of her search for the good composition, which for her was fundamentally a search for the best in another person's mind. I realized that one was expected to argue and hold one's own so long as at the same time one was ready to accept the advice and guidance of a skilled editor and scholar. One emerged from the struggle not only with a better article but with more of oneself in it. For with the discipline went much comfort and praise, especially encouraging from that most melodious voice. An untold number of writers for *The New Era* must have benefitted from this guidance, so that their daily work became not only more valuable in their own eyes, but the basis for new educational ventures they were not previously aware they could attempt.

In short, Peggy Volkov's retirement is bound to bring with it a keen sense of loss in so many ways, to so many people. But we have reason to be glad that just as she took over the torch from those she believed in so she is now able to hand it on in the same confidence and faith. Though we have lost her as an Editor of *The New Era*, we still have her as a member of the New Education Fellowship and its Councils, a most unusual and wise friend and that quite rare being — a woman of genius.

Marjorie L. Hourd.

¹ Published in *The New Era*, July-August, 1959.

To Peggy

In Copenhagen, in the first N.E.F. Representatives' meeting in 1953, I met you for the first time. Many had been hard in their criticism of *The New Era*. After a long silence when asked your opinion, you said, 'I'm so sorry that it is as bad as it is' . . . you said it in your very personal way, with your dark voice, quietly, showing deep concern about the magazine but without resentment. You could not have shocked us deeper, could not have given us more readily a glimpse of the difficulties of your task, in searching the educational and psychological field for material that would suit a monthly

magazine, writing for manuscripts, reminding in a firm but always human and understanding way those who lagged behind their promises.

We met again in Weilburg, Lahn, and Brussels. I cannot imagine these international N.E.F. meetings without you acting as the ace interpreter from French into English. We never talk about your translation, your summary; we just take it for granted, fascinating in its peculiarly monotonous melodiousness, concise, exact although you never take notes. Where shall we find the interpreter with your ability of grasping precisely the pith in any fervent address however lengthy?

In preparing the Utrecht Conference in 1956, I spent some unforgettable days in your mysterious old Latimer House in Chiswick, London, and in February you spent more than a week in our home in Utrecht in 15° below zero cold weather. In this week during our editorial work for the April issue, you had your fixed working hours. I only tiptoed to your desk to bring you a cup of tea or coffee, but this interruption always was the beginning of intensive talk on one of the manuscripts, on Dutch education, or on some other editorial question. We were not perfectly happy with the number and thought it might be interesting to include some quotations from Jan Ligthart. You asked me 'Will you do me a favour and select a dozen of the most interesting quotations from his works?' So I selected some for you and started translating them roughly. Some you liked extremely well, others less, and some were rejected at once. We began repeating the beloved ones and spent a whole evening trying to make the translation more precise, finally giving all our attention to two or three you selected. One of these both of us liked — 'Childhood, the best school of education; remember it well and in similar situations just act the other way round.' Innumerable times I translated it, trying to make the English closer to the Dutch original. The concentration with which you listened, approved, or criticized can hardly be described. It was near midnight and both of us were tired. You were satisfied with the actual translation then, but the rhythm was not yet superb enough: while I was translating, you were tapping the rhythm on the desk. Finally, 'We'll leave it for tonight. We'll go on tomorrow morning', you said. We tried more next day and at last found the rhythm as we had found the right words. And after all our work, there proved to be no room for quotations! By far

overshadowing the slight disappointment at having worked so toughly for nothing, is the remembrance of co-operation with you from which I learned what it meant to serve the New Education through devoted editorship.

S.J.F.-L.

Peggy

When I want to convey to others what kind of a person Peggy Volkov is, I find myself emphasizing her goodness, her enormous capacity to make one feel valuable and to draw out one's latent feelings and thoughts, her acute intelligence, and her chief loves — people, poetry, cricket, good food and good drink. But at the same time it is impossible to resist mentioning what might be called her endearing eccentricities but which I prefer to see as 'Peggy being herself'. She can laugh at and live comfortably with herself, something few of us can successfully do.

I see Peggy in 1946 at Great Portland Street Underground station. Everyone is rushing to get to the office, but they are inconvenienced by a figure in a flowing black cape reading a large volume of Havelock Ellis's *The Psychology of Sex* and clutching a box of a hundred cigarettes under her arm: no hand-bag, no hat, no brief-case. Peggy, lost in the book and surrounded by people hurrying as only Londoners can hurry, is not concerned with how to get in front of the crowd. 'Peggy, you're holding everyone up.' 'Am I, dear? But you see, Ellis writes so well, and he's courageous too. But I should be more careful. I am awful!'

It was about this time too, when for some months we in Great Britain were shorter of food than we had been during the War, that I was with Peggy in an Underground train: she had two precious new-laid eggs in a thin paper bag, and she discovered they were cracked. Spontaneously, she swallowed the contents, so as not to waste them. The surprised looks of the other passengers at such un-English behaviour could only be captured by a cartoonist.

We were together in India in 1960 at the N.E.F. Conference, and she arranged for a few of us to visit the Red Fort in Delhi, and afterwards go on to a

special tea-house. The driver of that odd contraption, a sort of three-wheeled 'poor man's taxi' driven by a motor-cycle engine, said that he knew the way to the tea-house. He drove us furiously in and out of the traffic and the sacred cows, blowing his horn continuously, and risking all our lives as well as those of the passers-by. We were terrified, but Peggy's one thought seemed to be that she was responsible for me, and she kept repeating loudly above the din 'If anything happens, Judy (my wife) will never forgive me: she'll never forgive me.' I don't think it ever occurred to her during this risky drive that she too might be involved in an accident. Her generous reaction was as spontaneous and as lovable as her egg-swallowing in the Underground, and wholly herself.

E.S.M.

An Approach to the Further Education of Early and Less Able School Leavers

Owen Whitney

Teacher at Midhurst Grammar School and Southampton University, sometime teacher in a secondary modern school, author of 'A Majority Without Education' (W.E.A.) etc.

After the age of fifteen, students normally go in search of education themselves and make the effort to attend classes and courses in recognized institutions, schools, colleges, further education centres and universities. They fulfil certain obligations; regular and punctual attendance at specified times, the preparation of work within particular subject disciplines, and the acceptance of syllabi which, save in the case of some adult groups, are not usually planned by the students themselves. The traditions of our education system are supported on the one hand by sanctions and compulsions and on the other by the interest and perseverance of students who largely subscribe to the values on which that system is based. No one is legally compelled in Britain to continue his education after the age of fifteen. Those who remain at school, or go on to college, university and technical institute for full-time studies, or those who undertake part-time courses in connection with their work, have aims and aspirations which they hope to realize as the reward for their efforts. In short, they

want further education and intend to get something from it. At the very least they anticipate some measure of success and preferment.

Other boys and girls have a less favourable view of the education offered to them and no great expectations from the work which they are forced to do at school. These are 'the unsuccessful, discouraged, and often thoroughly bored youngsters, at the so-called "sink" level',¹ who are to be found in the lower streams of secondary modern schools. For many of them, depressed by their lack of success, school is merely a prelude to work and 'life' — both preferable to further education. They share the ambition to leave as soon as they are legally entitled to do so. They have the shortest period of formal education and they are unlikely to take part-time courses when they have left school. These early and less able leavers are relatively indifferent to youth organizations and many of them will spend their lives in homes and jobs which generally exercise neither the intellect nor the imagination. At fifteen they abruptly end their connection with education and the youth services, and become part of an environment over which the educational authorities have no control. In the Crowther Report the early and less able leavers are appropriately called 'a majority without education'.⁶

My experiences as a teacher in a secondary modern school have led me to question the adequacy of our provision for young people of less than average ability who go out into the world at fifteen. Many of those I know have left school ill-equipped to benefit fully from the life before them and uncertain of disinterested guidance during a crucial period in their development. Late pupils who have been 'out' for some time appear as shadows of their former selves. They have regressed in basic educational skills; they have neglected or forgotten interests which they once enthusiastically cultivated, and have not acquired equally stimulating new ones; they have wandered from one job to another; they have adorned themselves with the trimmings of a commercially created and exploited teenage culture; they speak most eloquently of pop singers, the T.V. and the coffee bar; they are sheepish or too earnestly blatant about their relationships with the opposite sex. Not all are like this, of course; it is a composite picture. But the early and less able leavers have two things in common: they have ceased to be educated, and they are making their

journey through adolescence with incomplete maps.

Early leavers are most in need of some form of further education, but of all groups they are the least likely to get it. At fifteen, as Raymond Williams observes, 'even if the education preceding it had been wholly satisfactory, many of the distinctive adult processes and choices, to whose quality education can clearly contribute, will not have become relevant.'² The less able, one might reasonably infer, require special consideration if they are to learn the distinctive adult processes to which Mr. Williams refers. However, there is a curious principle in English education 'that those who are slowest to learn should have the shortest time in which to learn, while those who learn quickly will be able to extend this process for as much as seven years beyond them.'² This principle stems from a narrow view of education as simply a preparation for a particular job, and from the assumption that the less able soon exhaust the capacity to learn. If many boys and girls in lower streams are reluctant learners, part of their problem is our lack of faith in their need and capability of learning. The term 'dregs' is as much a judgment on our attitudes as a description of the less able boys and girls themselves.

The problem of early school leavers does not involve only the personal needs of the young people themselves, but affects the quality of living in society itself. 'The whole of humanity suffers', comment the authors of **The Fraternal Society**, 'when the individual is drained of all desire to widen his scope of experience and influence.'¹ In more practical terms, everyone who goes out from our schools will eventually have the right to exercise the choices and responsibilities of a democratic community. The fact that the education of early and less able leavers ends at fifteen is 'not only an act of social injustice, but is very short-sighted. It is dangerous for an industrial society, which depends for its survival not only on skill and inventiveness but on cohesion and communication, to have so many of its members ill-equipped to find their way about it and therefore little interested in its institutions, beliefs, obligations and opportunities.'²

At some later stage, even the most reluctant learners will be compelled to attend for part-time further education at County Colleges, but meanwhile

thousands enter an uneducative environment where they will lose skills learnt at school and be denied the enriching experiences which can result from a continuing education. The Workers' Educational Association has recently turned its attention to the needs of young workers and in particular has developed liberal studies with apprentices in industry. The Southern District of the Association has extended its concern to semi and unskilled young workers, and commissioned me to study the problems and needs of early and less able school leavers. In **A Majority Without Education** ⁴, I drew up a programme of further education and put forward suggestions for its implementation.

This Report argues that reluctant learners will not be brought into further education unless we adopt a new approach to them. They will not come to us in the academic institutions from which they shrink: we must take education to them, in the places where they feel responsive and at ease. On leaving school, they break contact with the processes of learning, and will probably never make it again; so that a programme of further education must begin while they are still at school, and be presented in such a way as to ensure its continuing relevance afterwards. In terms of content, they will not be bounded by the separate subject disciplines; instead they require a programme which takes note of their developing needs and interests. They will accept nothing that is imposed on them and will expect to share in the planning of their work. Finally, and most important, they will be sustained through what to them is a novel enterprise only if they become part of a deep relationship with someone who is concerned with them as persons. Pastoral care is the keynote of our approach to them.

Before turning to these practical issues, the Report starts from a principle which permeates everything else said in it. We tend to limit our hopes for less able boys and girls because they lack 'intelligence', and this negative attitude restricts faith in what we can do with them. More helpful is Raymond Williams' concept of the creative mind, which confirms my own experience in the class-room, of the infinite possibilities of pupils who ordinarily would not be regarded as 'intelligent' or therefore capable of other than a rudimentary encounter with education. Mr. Williams has argued that reality as we experience it is a human creation and that all our experience is a human version of the world we

inhabit. 'The brain of each one of us does literally create his or her own world' ² and 'something that happens (in the world) becomes an event only when it is mentally and emotionally perceived and registered.' ² The ability to register and perceive a response will vary; differences in learning ability do exist, 'but there is great danger in making these into separate and absolute categories.' ² If, however, the mind is seen as capable of creative development in relation to the world, and intelligence is recognized, not as a fixed quantity but as the product of both the brain's evolution and its interaction with the environment, more attention can be focussed on the problem of communicating stimulative experiences and less on the grading and sorting which result from too much emphasis on mental measurement.

The Programme

The programme of further education set forth in **A Majority Without Education** is based on an analysis of the experiences and influences which early and less able leavers meet as they move out into the adult world in the years immediately after school. The programme has four main aims: (i) to help young people to develop their full potential of social, emotional and intellectual maturity; (ii) to preserve and extend skills and interests first learnt at school (this includes the retention and growth of basic educational processes); (iii) to provide opportunities for those whose abilities are awakened by their contact with the outside world; and (iv) to give some exercise in the responsibilities of living in a democracy and in the critical discrimination necessary for the appreciation of popular culture. The content of the programme is discussed under four headings; (a) Help in a New World; (b) Leisure and Culture; (c) Vocational and Remedial Education; and (d) Democracy and a Wider World.

a) **Help in a New World.** When young people leave school and enter the adult world, 'they earn money; they have more money to spend; they are "going steady" and before long will marry; they pay taxes and will soon be voters.' ⁶ Some of these experiences are felt sooner than others, but implicit in all are a multitude of problems on which guidance is important. The Crowther Committee suggests two practical ways in which help can be given; research and discussion about spending on the lines of the Consumers' Association; and consideration of the possibilities in the 'do-it-yourself' field. Everybody

is anxious to get his money's worth, and discussion under these two headings — stressing the advantage of thrift and the need to think before buying — is a straightforward and realistic approach to the whole problem of personal spending and saving, including insurance, taxation and money given to parents for board and lodging. Such issues are of course discussed at school, but they become more meaningful when young people are actually receiving wages and having to make choices and fulfil obligations with this money.

'Going steady' and preparation for marriage pose the problem of moral standards in a society which is characterized by its moral diversity. The programme envisages consideration of the physical, emotional and practical aspects of human relationships, without necessarily the selling of a 'committed' view. Young people need, the Crowther Report points out, 'the kind of discriminating approach to human behaviour that consumer research gives to the behaviour of material things.' ⁶ Again the method is empirical. Less able leavers learn best through experience; 'it is very difficult for them to anticipate a situation before it arises. It is essentially interpretation they need, not prophecy.' ⁶ Our task is to provide an uncensorious setting in which issues of human conduct and relationships can be discussed as they become relevant.

(b) **Leisure and Culture.** The constructive use of leisure presents few problems for those who stay on at school and then enter interesting occupations, where much of the time spent out of working hours will be devoted to professional study. Some less able boys and girls discover hobbies which will profitably occupy a portion of their free time, but many lack creativity and purposefulness. Skills and interests learnt at school are quickly neglected. To some extent this giving up of things which have only recently caused pleasure is the result of lack of opportunity, to some extent of the absence of anyone to encourage them to continue. The work programme of **A Majority Without Education** aims at helping young people to sustain and develop interests which contribute to the creative use of leisure time.

The addiction of the less able to the media of mass communications is both a challenge and an opportunity: it challenges more creative pursuits but also offers the means of developing new ones. The

Himmelweit Report concluded that young people 'of average and below average intelligence . . . were the most responsive both in terms of gaining wider interests (though not activities) and also in terms of their absorption of the values offered by television.' ⁷ Mass media are a source of stimulation as well as of passive bemusement. A speaker at the National Union of Teachers' Conference on 'Popular Culture and Personal Responsibility' urged educationists to present young people with a first-hand knowledge of popular culture and to recognize for themselves 'that it is a legitimate task for education to assess that culture; education in discrimination involves enthusiasm for its best products, not merely attempting to armour the young against its worst.' ⁸ Exercises in critical discrimination are an urgent requirement for all adolescents and, as Dr. Himmelweit points out, boys and girls 'can be taught a far greater discrimination and far readier boredom with the second-, third- and fourth-rate, by means of discussion.'

(c) **Vocational and Remedial Education.** Their jobs are of central importance to young people, and they will perceive a sense of reality about further education if that education has a relevance to their work. Such education begins from the job itself and develops into a general consideration of industry and commerce, the place of industry and commerce in society, trade unions, and employer-employee relationships. The machinery of consultation and representation in industry is a useful basis for the discussion of democratic procedures.

To give these boys and girls, who tend to do the dull and routine jobs, a feeling of worth and a sense of achievement in their work, it is not enough to utter pious exhortations about common interests

TOWARDS MATURITY

**THIRD SEMINAR FOR STAFF OF TRAINING
COLLEGES AND OTHERS WITH TUTORIAL
RESPONSIBILITIES**

at

St. Mary's College, Cheltenham

30th August - 7th September, 1963

Organized by the National Association for Mental
Health.

The emphasis in this seminar will be on the attainment of greater self-knowledge through free discussion in small groups and participation in creative activities. Full details from: The Education Secretary, N.A.M.H., 39 Queen Anne Street, W.1.

and value to the community. It is, however, possible to enlarge a young worker's vision of his job by conceding that the wage packet should naturally be his first concern, and then to encourage him both to see the nature of his contribution to the work of society and to understand its relation to the complex patterns of living in an industrial civilization.

Early leavers, often acutely aware of their own deficiencies, need help in retaining the fundamental processes of learning. 'The maintenance of basic educational skills of ability to read, write and calculate properly is for backward boys and girls a quite essential part of vocational training as well as general education.' ⁶ In this programme provision is made for remedial education and the constant practice of basic skills.

(d) **Democracy and a Wider World.** Unless democracy is regarded as the concern of educated élites, we have a responsibility to prepare all young people to participate in democratic processes. Raymond Williams has urged that they should have 'extensive practice in democratic procedures, including meetings, negotiations, and the selection and conduct of leaders in democratic organizations.' ² With groups of less able adolescents, I have myself used controversial subjects — sexual morality, teenage spending, attitudes to work — as the means of giving exercises in the democratic processes of discussion and decision-making. In this further education scheme the young people will decide, within the broad categories laid down in this article, the actual content of their programme. The grander and more familiar concepts of democracy, such as freedom of speech and the right to vote, are best learnt from actual participation in humbler but analagous and actual circumstances: the responsibility which should guide a voting decision in a parliamentary election does not suddenly appear at the age of twenty-one.

Lastly, young people are growing up in a world dominated by international tensions and the threat of nuclear catastrophe. It is important that they should have some understanding of the influence on their personal lives of wider issues. 'These issues', the Albemarle Committee wrote, 'may only be made articulate by a few. We are persuaded, nevertheless, that they are felt to lie behind the small stage of many an adolescent's activities, like a massive and

belittling backcloth.' ¹⁰ In this programme, the intention is to help the less able boys and girls to grasp the importance of at least some of the world problems which affect their own lives.

Implementation

A programme of this kind will eventually be part of the work of County Colleges. If, however, we wait for the full implementation of the 1944 Act, thousands of boys and girls will continue to be deprived of further education during the years immediately after they leave school. **A Majority Without Education** ⁴ puts forward proposals for beginning work now. It suggests that there are three essentials for persuading the early and less able leavers to undertake further education: the education must be presented as a continuous process which only starts at school and is carried over into early adult life; authorities, organizations and individuals connected with young people should be concerned with their further education; and youth tutors should have the responsibility of co-ordinating the programme and of adopting a pastoral role towards the early leavers in their care.

Continuous Education. A further education programme should begin at school and then should be extended from school to the world of work and leisure. Even before the boys and girls have left school, they should be encouraged to meet the youth tutors informally. The aim is to take education into places familiar and congenial to the young. If, the Report suggests, education is brought even into the coffee bars and is recognized as integral to the everyday experience of young people, it loses the qualities of remoteness and limitation to school and other academic institutions. Education will only be a continuous process when it impinges meaningfully on many aspects of life.

Co-operation with Authorities and Youth

Organizations. Further education of early and less able leavers should, as proposed in **A Majority Without Education**, be the shared responsibility of the school authority, the youth service, adult education and employers. While the young people are still at school this part of the programme is the concern of head teachers and local authorities. Later, youth organizations may make facilities available for discussion and activity groups in the club setting, and employers be asked to grant to their unskilled workers the same concessions as are

at present given to apprentices. The writer's view is that the success of further education will owe much to the participation of persons whose interests and work touch directly on the lives of early and less able leavers. Personal contact with employers, youth employment officers, traders, manufacturers, craftsmen, the police, ministers of religion and youth leaders, can provide valuable experience in helping young people to understand the world in which they live.

Youth Tutors. Ultimate responsibility for the further education of early and less able leavers should, according to **A Majority Without Education**, rest with youth tutors, who would make contact with the young people during their last year at school. Administratively, the Report proposes, they should have the job of enlisting the co-operation of the individuals and organizations mentioned above, and of working out the detailed application of the programme as it affects school, club, industry and so on. Youth tutors should have both teaching experience and sociological training. C. G. Johnson has urged, in **Our Immature Society**,¹¹ that guidance and help can best be given by teachers and social workers who have some knowledge and understanding of the relationship between the individual and society, of (in C. Wright Mills' phrase) the interplay of biography and history.

The most important function of youth tutors is in establishing contact with the young people themselves. In preparing a programme to bridge the gap between school and society, they have to lead young people to a recognition of the continuing relevance of education. Guidance must be based on the felt needs of adolescents; the tutor must, to quote Martin Buber, 'reach over' to the point of view of the boys and girls with whom they are working. They should not limit themselves to the contact they make in the various educative situations, but should go out further to other places where young people meet together.

The office of youth tutor, as put forward in **A Majority Without Education**, is new; it suggests

the appointment of people who will go in search of their pupils and who will meet those pupils on their terms rather than on ours. Most vitally, it calls for men and women prepared to establish deep and lasting relationships with young people in their own living situation. The Report finally proposes that the youth tutors should be the officers of a voluntary adult education body which can itself operate over a wide field and which has experience of providing adult classes to many different groups. For these reasons, it suggests that the Workers' Educational Association is probably the most suitable of existing adult organizations. The success of its work with apprentices indicates its ability to adapt itself to the needs of young people.

Proposed Pilot Scheme 1963

A Majority Without Education recommends the appointment of a man and a woman youth tutor to launch a pilot project in the autumn of 1963 with the general (i.e. non-examination) leaving classes in a secondary modern school in an urban area. With the co-operation of the head-teacher and staff, a social and cultural studies course on the lines advocated in this article would be introduced. The discussion group method of teaching would be used. The programme would begin in school, and continue in various situations — work, club, or coffee bar. It is envisaged that upward of sixty young people would take part in the scheme in the first year, and initially the project would continue for four years. It would therefore cover the years from fourteen to eighteen in the lives of the young people concerned, and provide a basis for helping countless others in the future.

- 1 R. & H. Hauser, **The Fraternal Society**, 1962.
- 2 Raymond Williams, **The Long Revolution**.
- 3 Workers Educational Association, **Memorandum of Evidence to Central Advisory Council for Education (England)**.
- 4 Owen Whitney, **A Majority Without Education**, 1961 (W.E.A.).
- 5 Erich Heller, **The Disinherited Mind**.
- 6 Crowther Report, Vol. 1.
- 7 Himmelweit, Oppenheim and Vince, **Television and the Child**.
- 8 Himmelweit in Brian Groombridge, **Popular Culture and Personal Responsibility**.
- 9 Brian Groombridge, **Popular Culture and Personal Responsibility**.
- 10 Albemarle Report.
- 11 G. C. Johnson, 'Our Immature Society', **The Listener**, 22nd September, 1960.

Book Reviews

Economic Development in Perspective

John Kenneth Galbraith
Oxford University Press, 10/6

Dr. Galbraith, sometime professor of Economics and at present U.S. Ambassador to India, has revised five lectures to Indian audiences on what he conceives as the most humanitarian task before us today. In four of the five sections he deals with two interlocking themes whose importance, he feels, is constantly overlooked. All too often in their 'fashionable elucidations' economists concentrate on those things which merely contribute to development (such as a power plant, a road, a factory) without paying enough attention to the context within which development occurs — the social and political structure and the level of education. Closely connected with this lack of perspective on the part of economists is, he thinks, their lack of what could be called relativism. They tend unclinically to consider as virtually identical all developing countries, allowing little attention to differences in levels of development, especially in relation to the context of development mentioned above, or the natural peculiarities of the country.

Of special interest to readers of **The New Era** will be the section in which he considers education in economic terms. Education can be viewed both as a consumer good, like bread or wine, and as an investment good, like a power station or a machine. Viewed as the former it is subject to the exercise of 'consumer sovereignty' (in this case the individual's choice from among the various fields of study). As a consumer good it is implied that education can be saved by economizing on its consumption in order to use for other purposes resources invested in it. An everyday example would be a family economizing on consumption of wine in order to buy a house.

Education viewed as an investment is more appropriate to the ends of economic development but as such often stands in conflict with consumer sovereignty (individual choice). As it is known that education can contribute to increased production, the desired goal of economic development, this goal is found objectionable on the grounds that it is not the end of education to enhance man only that he may produce more. While allowing the truth of the objection, Galbraith makes the point that society has the right to expect from the student, in whom are invested its scant educational resources, a return in the form of increased production. As with all investments, the desire is to maximize the return, which in this

case is increased production. There are certain requisites which are then to be considered when attempting to set out a policy for education in line with economic advancement. Consumer choice, as we have seen, would allow the student to pursue any study course he liked, but as an investment it is necessary that emphasis be laid on studies related to the national needs, such as science, engineering, medicine, agriculture. The author stops short of advocating that students be forced into fields not of their own choice, but would approve almost any other arrangement leading to 'accommodation to need'. Another point the author makes can best be summarized as the need for quantity before quality. The example he uses is that to suit the needs of development it would be better to have in the villages a large number of doctors trained to set bones and administer morphine than to have one 'good' doctor in the city.

Having dealt with the main economic requirements from education, Dr. Galbraith, the educator (acting as such, he has dedicated the royalties of the book to educational purposes) comments on two more personal subjects applicable to developed as well as developing countries. He berates the idea of student-faculty directed universities as 'chaotic'; as an investment the traditional faculty oligarchy is more productive. He admonishes professors for secluding themselves in 'ivory towers' instead of less remotely inspiring and moulding students, an enterprise which would be more productive.

In this short volume no pretension of comprehensiveness is made, and indeed, a perspective is all that is provided. It is simply written and easily understood by those with only a meagre grasp of economics. Although only a part of it may be of direct interest to the educator, the entire book should illuminate for him some of the problems created for education by the fervent desire for economic development.

James R. Cleaveland.

Member of Parliament

D. M. Prentice
Educational Supply Association,
London 10/6

Mr. Prentice has written a useful and interesting book about the inside affairs of the English Parliament. It is in the form of a novel and consists mostly of conversations between the main character, a new Member of Parliament, and his fellow M.P.s. The former asks the questions which the reader would like to ask if visiting the Houses of Parliament. Mr. Prentice has managed this quite well, but has not overcome the problem of making

his questions simple without suggesting that his main character is uneducated and dull. The reader does want to know the answers, but he does not like to think the main character is simple. Mr. Prentice has not discovered a way of successfully combining the facts with the story, so the reader has no chance to sympathize with the characters because they are pushed into the background and cannot be a major part of the book. Apart from this, after selecting his material well from a great mass of information, he has presented it in a form which will be accepted by younger children not yet at the stage of being interested in facts except in the form of a story.

Juliet Miller (aged 15).

Hospitals and Children A Parent's Eye View

Edited by James Robertson
Gollanz, 1962, 18/-.

The Editor of this book, Mr. James Robertson, is a research worker with the Tavistock Child Development Research Unit, and for the past twelve years has been studying the effects on young children of being separated from their mothers through admission to hospital.

He has accumulated an impressive volume of data revealing the children's suffering, and the dangers to their mental health later, resulting from such separation, and has publicized this through films, newspaper articles, and a broadcast lecture, together with suggestions for practical reforms to diminish the risks from such traumatic experiences. As the result of his articles in the **Observer** (1961) and his television programme on the BBC, Mr. Robertson received literally hundreds of letters from parents supporting from their own experience the points which he had made.

It is a selection from these letters which make up the above volume. They have been chosen to illustrate the dramatically different experiences of sick children according to the rules relating to visiting in the hospitals where they are receiving treatment. In the pioneer hospitals where provision is made for mothers to reside with their young children and give them the maximum of care and attention, the children appear to stand up to quite severe illness with remarkably little emotional distress or after effect. Hospitals where rigid rules restrict visiting to a minimum and sometimes only allow brief observation without contact, provoke descriptions of the child's suffering at the time and of the aftermath of emotional disturbance which makes heart-rending reading, and the whole picture seems to belong to a much

earlier, Dickensian, period of history. There are parallel references to the differences in reception and handling of the young patient and his parents, with a wide divergence of sympathy, understanding and beneficence.

The evidence accumulated by expert research resulted in 1959 in the publication of the Platt Report, **The Welfare of Children in Hospital**, which specifically recommended that the visiting of all children should be unrestricted and that provision should be made for the accommodation together of mothers and children under five. Unfortunately this could

not be more than a 'recommendation', and, as is usual in the progress towards advance in humane behaviour, a general implementing of the reforms will depend on the generating and co-ordinating of enlightened public opinion. To bring before the public the facts about the unrecognized cruelty and damage to children involved in current practices, and to inform them of pioneer work already being carried out in progressive hospitals to amend these practices, is the aim of this book, and it should be incumbent on all caring and responsible people to make themselves aware of its contents.

Who know when they may not themselves be in the position of relatives called upon to witness helplessly the fear and misery and trauma of a small child carried off among strangers at a time of pain and illness, and who have no 'right' to visit him with comfort and reassurance, except at fixed times which must be strictly adhered to. There can be few experiences of so painful and damaging a nature still unrecognized and uncondemned in our present day and age.

Kathleen C. Carpenter

Correspondence

February, 1963.

Dear Dr. Myers,

I was very much impressed by the expression of Dr. Henderson's ideas in 'Look Out' in the January issue of *The New Era*. It seems to me of the greatest importance that educational concern should be extended from educational techniques (which of course remain important) to the social and human aims which must be brought to the attention of the new generation all over the world. It has been (or so it seems to me) the nearly exclusive concern of earlier educational reformers to look at the child, and to study its needs and problems in order to translate them into educational terms and thus into action in school and home. If I understand Dr. Henderson rightly, he is suggesting that we must now turn

our attention also to the adult world of tomorrow if we wish successfully to educate the child of today. And this I fully approve.

Yours etc.,

E. Jouhy,

Odenwaldschule, Germany.

February, 1963.

Dear Dr. Myers,

May I add a point to James Porter's interesting comment in the February number on 'Teaching in the Affluent Society'? I am slightly apprehensive about the way the concept 'the teacher' is sometimes used, because it may suggest that our aim should be to supply classrooms with approximations to an ideal stereotype 'the perfect teacher'.

This is not so! In every school we need plenty of human variety on the staff — well-rounded personalities, of course,

but **different**. Children at school instinctively seek, from among the staff, people on whom they can model their own growth. Some children benefit particularly from contact with a vigorous extravert whose competence in living they greatly admire. For other children such a personality is a little frightening and these will seek out the less obvious strength of a warm, quiet personality, although association with the extravert also has value for them.

The point I want to make is that a staff should not be selected merely in terms of balancing teaching abilities — building up an aggregate of 'good teachers' — but also in terms of balancing personalities. This important aspect is often neglected. I think we should take our thinking beyond 'the teacher' in the Affluent Society to 'the teacher group'.

Yours sincerely,

James Hemming,

Middlesex, England.

What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and have asked it to undertake a number of important educational projects. These include a document on the teaching of human rights

in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

AUTHORITY IN EDUCATION

**is the theme of the English New Education Fellowship Conference
26th July - 2nd August, 1963, at The Training College, Bedford**



The theme of the conference is designed to appeal to those in authority in school; although this will particularly include Heads and Heads of Departments, it will also be concerned with any teacher, as all members of a school staff are in fact in authority.

There will be lectures by experts - including Dr. Robert Shields and Mr. J. E. H. Blackie, one of Her Majesty's Chief Inspectors - discussion in permanent groups, and practical work in the arts. Painting group, Miss Kate Thorpe; Pottery, Mr. Richard Dunning; Movement, Miss Betty Meredith Jones. Total cost: £13.10.0
Details from Mr. J. B. Annand, Alturas, Rotherfield, Crowborough, Sussex.

the New Era

in home and school

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Editor's Letter

This number of **The New Era** is largely devoted to art — the development of the artist and the methods by which he is, as a student, encouraged to make full use of his talents. These are inseparable, and constantly exercise the minds of artists and the attention of art schools. But schools of every kind should surely be considering them too; particularly how best to help their pupils realize their creative talents. Is the need for creative outlets more pressing not only for the dedicated artist, but for all of us, in times like our own? Perhaps the tensions of our day and age would be lessened if we could express them in art form, if we could even learn really to respond to the artists' vision of them — Picasso's 'Guernica', Schoenberg's 'Moses and Aaron', Bergman's film 'Through a Glass Darkly'.

We are delighted to be able at last to print the names of three Associate Editors on this page, and we hope before long to have many more collecting material for us. Until that time we have no alternative to printing largely English and American articles, though we try to select those which will be of interest to all countries, and which discuss the topics at present occupying the minds of

educationists everywhere. In-service training (see A. B. Davie's article on p. 85) is a case in point: the experiment he describes might well be tried in other fields of education.

In the near future we hope to print several articles from America on an interesting experiment in further education, a welcome description in German of the rebuilding of Hamburg's schools after the war, and a review of the development of teaching machines to date. We are in touch with the Nursery Schools Association and others about an early autumn number on young children, and we hope to have a history issue before the year is out.

Dr. Volkov has written to me personally about the March number with Marjorie Hourd's delightful article on 'An Editor Viewed Through Her Magazine'; but I am sure she will not mind my quoting one paragraph which really belongs to our readers: 'What did not emerge, I think, is that anything I may have given the N.E.F. and the magazine is only what all members and all contributors gave to me. P.V.'

M.M.

Look Out

The International Secretary's Column (4)

James L. Henderson

Senior Lecturer in Teaching of History and International Affairs, University of London, Institute of Education.

What is it that concerns us all ultimately as human beings? It is the way in which we live and die, and that way is determined by the quality of our relationships. Therefore in the fourth of these introductory essays I am searching for the educational ingredients of that quality without which man lives in nothing but 'the metallic realm of the absurd', (Malraux). They seem to me to consist of what with various shades of significance have been described as the experiences of the 'other'. By this is meant the intimate discovery between myself and another person of a value held in common by us both, which alone guarantees the permanency of our relationship. Affinities of body or mind or the two in conjunction are an essential condition of it but of themselves do not suffice. There has to be a third ingredient present, recognized and respected by both partners. Its essence is Eros shot through by Agape: it is what lovers will sacrifice for each other gladly and without resentment. It lies close to the 'midpoints of their personalities' and transforms the prison of time into a 'timeless moment'.

Because I cannot conceive of any education that makes sense if the existence of such a reality is denied, whether expressed in secular or religious language, I would like to sketch the outline of a curriculum which could help the coming citizens of one world to recognize and develop it. They can thus prepare themselves for the only kind of internationalism capable of functioning, namely one based on a reverence for shared values derived from an experience of that 'other' which is common to the species as a whole.

There are two stages in such a syllabus: first the introduction of the adolescent, by studies in history and personality, to the enduring bonds of human love, that is, to the reality of the third element. For example there is, to borrow from Christian story, the superb comment of Peter the Venerable to Heloise when writing to her about Abelard's death: 'Christ is sheltering him, I say, in his bosom in your place, as a second you.' In humdrum language what

Peter is saying is that the enduring essence of their relationship — all that which their Egos were seeking in ephemeral union and which suffered such tragic shipwreck — is intact in the Christos, in the still centre of what Buber calls the 'I-Thou' relationship.

For most children, who leave school by fifteen at latest, this is as far as education in relationship to ultimates can or need go. For the others there is a second stage consisting of a systematic study of man's endeavour at all times and in all places to relate himself to that in which he feels his being has its roots.

So finally I am on the look-out for answers from readers of **The New Era** to three questions:

- 1 What kinds of sexual behaviour patterns do we commend to boys and girls in our charge?
- 2 What are the psychological and philosophical premises on which we base our teaching of children about the transience or permanence of human relationships?
- 3 How far are shared values an indispensable condition for achieving world community?

In future numbers I shall discuss a variety of specific educational topics of current concern, but I hope that the general themes I have sounded between January and April 1963 may continue to serve as useful constants of reference: they are origins, neighbours and ultimates, and how we educate our children in relationship to them.

INTERNATIONAL STUDY-CRUISE. Two organizations, the General Studies Association and the European Association of Teachers, are collaborating in an attempt to arrange a cruise in the Eastern Mediterranean during the summer holidays of 1964, on which about 500 young people from various countries would come together to share in small seminars of mixed nationality, problems and topics of common interest, for which preparatory reading would be circulated before the cruise. Professor Asa Briggs of the University of Sussex has agreed to be the Director of Studies for the first cruise. Visits would include places in Greece, Turkey, Israel and Cyprus and would not be confined to artistic monuments. The cost, from Venice, would be about £55 for three weeks, or less if grants are forthcoming.

Full details will be sent on request by the Hon. Secretary, General Studies Association, Stationers' Company's School, Hornsey, London N.8.

Offers of help would be appreciated.

Growing Up An Artist

Kenneth Woodbridge *

The substance of this article was originally intended as an added dimension to a rather impersonal study of the backgrounds, attitudes and values of about seventy art students, which had as its aim the discovery of some of the influences which had led them to this form of further education. Unlike, say, architectural or technical students, art students have no clear idea of the outcome of their training, which is by its nature technical rather than liberal and is therefore not comparable to the education of the arts graduate at a university; at least, this seems generally true, although perhaps there should be some reservations.

A small pilot survey at three colleges of art revealed the following facts. There were slightly more women than men. Most of them, men and women, had come from state grammar schools. Their preferences were literary rather than scientific; the majority disliked mathematics and had found art and craft in school, particularly drawing and painting, a satisfactory experience. Their home backgrounds supported them in their preference; that is, their parents had an interest in art and craft, literature or music rather than in science. A significant number wanted direct personal satisfaction in their work. An overwhelming majority of women and a majority of men agreed that the work of an artist was the unfolding of his personality. They did not think it was the artist's job to produce what people want. The majority did not agree that 'artist' was just another word for 'craftsman' and thought it more important for artists to have ideas than technical facility. A significant majority repudiated the idea of what might be called 'the community spirit', 'milling along with the crowd', as one put it. On the other hand, a life of

simple pleasures free from ambition was 'just boring'. 'The enjoyment I get out of life is going after something. If not, I feel useless and life has no purpose.' The story of N., who said this, suggests the deeper motivation behind his statement. At the same time it is an account both of the creative process in painting and of the assimilation of experience into a personal philosophy. It is one-sided in that the most important evidence an artist has to offer, that of his work, is unavoidably absent.

N. was born early in the war, three months before his father went into the army. His mother then went to work and placed him in a small residential nursery in the country. He seemed happy, and at one and a half would play contentedly when left by himself. But he began to have periods of sickness, so at two and a quarter his mother took him home. She shared her flat with a friend who also had a small boy, and N. became very attached to this friend, who was almost another 'mother' to him.

His own mother was often away. 'He alternates with me', she wrote, 'between a fury of love and hate. When I make him do something . . . which he doesn't want to do, he screams with rage and throws things at me. But yesterday when I came back and stood at the top of the stairs and whistled, he burst into tears with excitement and wouldn't stop choking me for a long time.' N. often refused his food, but he enjoyed giving and frequently made 'a puffer' or 'an ariplane' or 'a pound of sugar' in his pot: although his mother valued tidiness and cleanliness no shame attached to bodily functions.

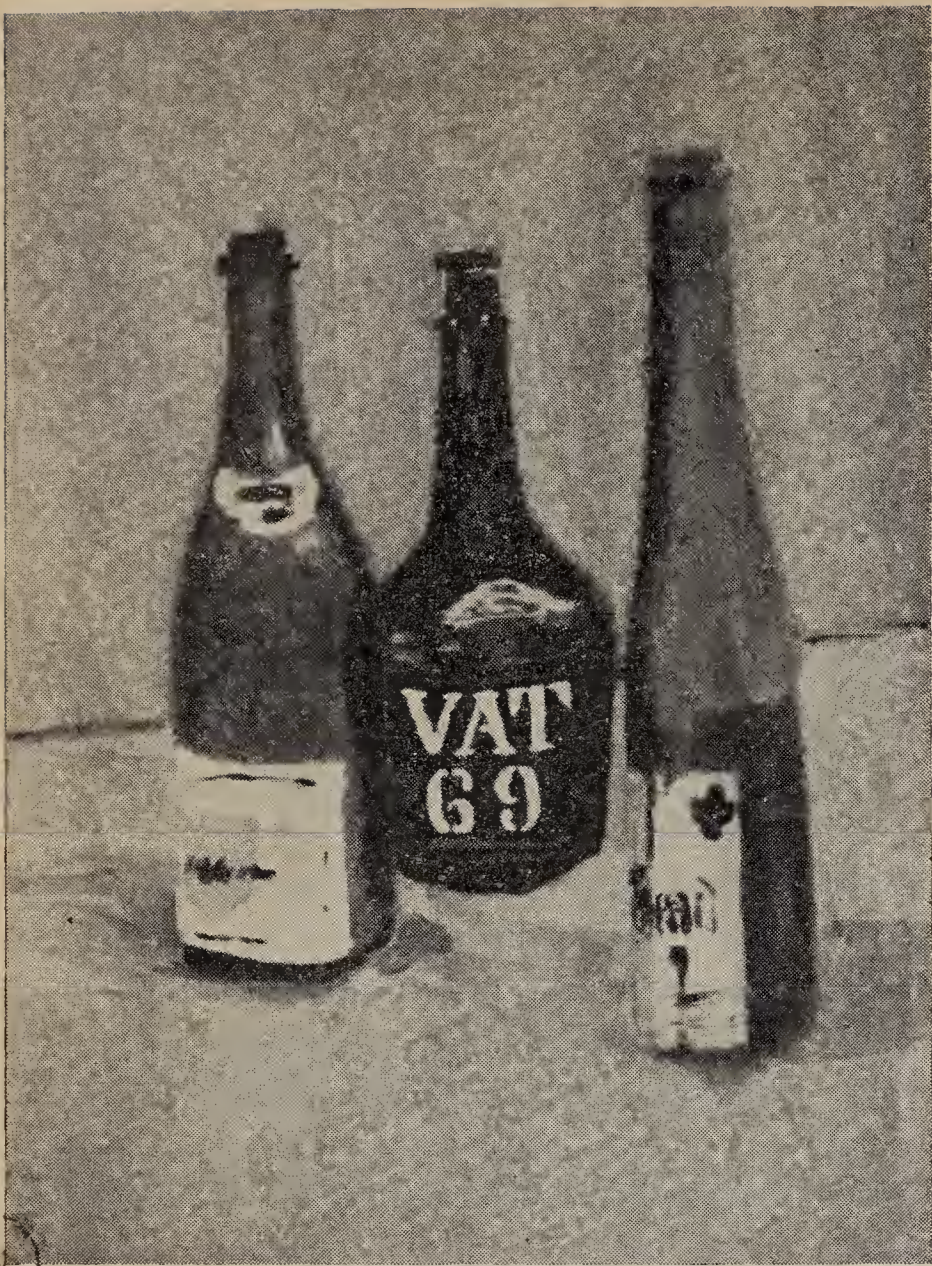
He was a child of extremes, showing great excitement when pleased and 'liable to go hay-wire when confronted with any of his horrors', such as dogs, wasps and motor-bikes. When he was two and a half his mother wrote, 'N. likes blue skies and points them out to people with great earnestness.'

* Adapted by the author from *The Earth and The Sky: A Study of Creativity*, to be published by Tavistock Publications, London.

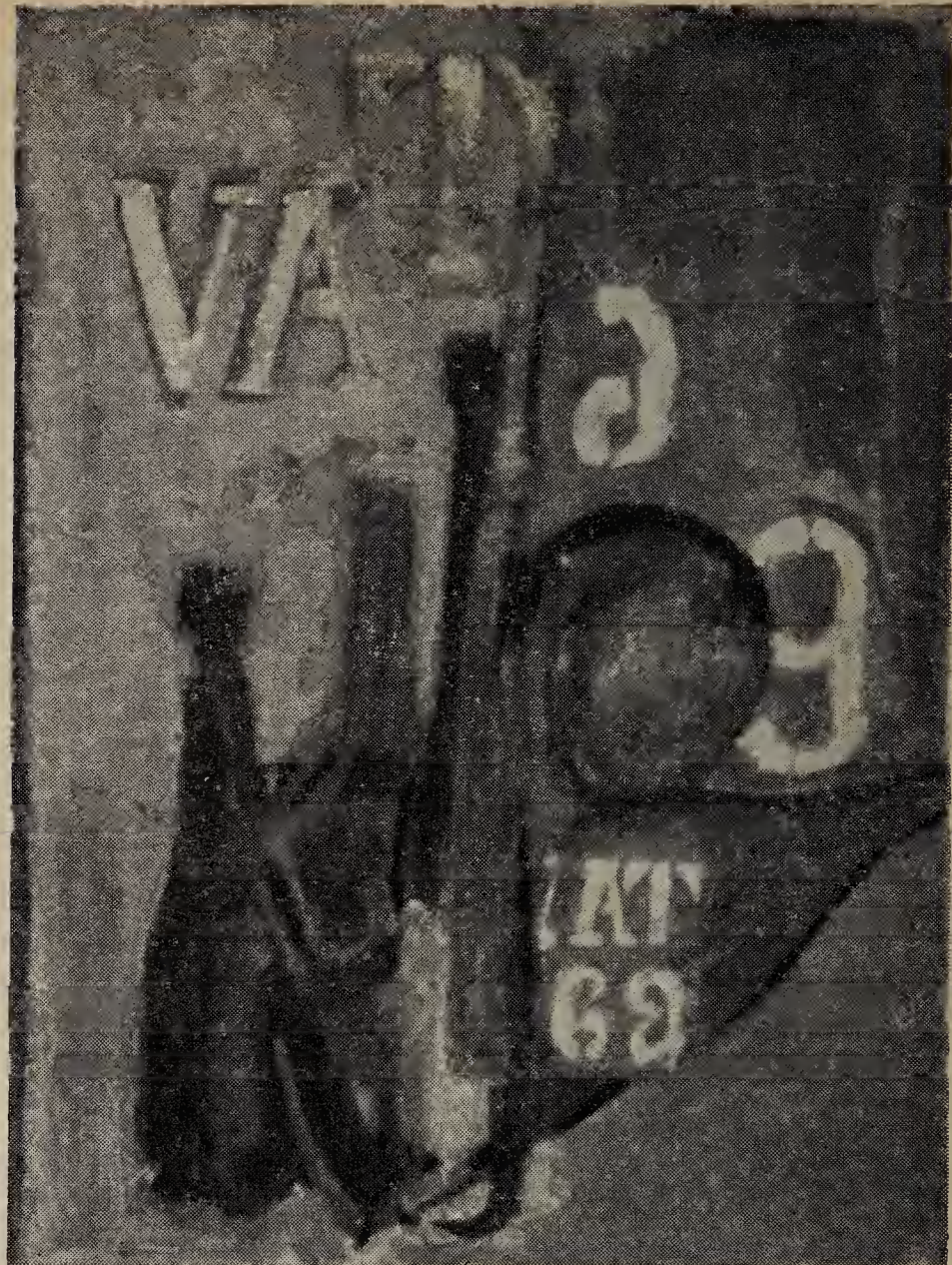
WHY NOT JOIN THE N.E.F.?

Whether you are a parent who cares about his children's education, a teacher, fresh from college or experienced, or are faced with the problems of the young industrial worker, the New Education Fellowship has something to offer you. It keeps you in touch with the latest educational developments and with first-class minds throughout the world. It organizes conferences, lectures, seminars and discussion groups at which educationists from many lands meet and compare notes.

Founded in 1921, one of the consultative bodies to Unesco, it has Sections in 20 major countries and contacts everywhere. Enquiries to: The Executive Officer, Miss Y. Moyse, 55 Upper Stone Street, Tunbridge Wells, Kent, England.



(1)



(2)

N. knew his father chiefly as someone who wrote letters and sent pictures which were important to N.'s mother. N. was encouraged to draw and paint, and when his father came home he received more encouragement. His father was an art teacher and there was an element of rivalry. 'That's as good as your painting, isn't it?' N. would say. 'That jug isn't like that. It's got a black ring. I'll show you how to do it.' Blue was important to him. At six, after a row with his mother, he shut himself in upstairs and painted a picture called 'a bird in a mist'. It was a blue picture 'because it looks nice.'

At seven, with his parents and baby brother, N. moved into the country where his father was teaching at a public school which N. attended from that time until he was seventeen. He was a cheerful, sociable boy who enjoyed life and who, for a number of years, fitted the school pattern. He was reasonably able academically and held his own on the arts side, although he showed little interest in the sciences. Slight, but compact, he was a good gymnast and more than adequate at most games. He

appeared quite conformist and there was serious talk (not supported by him) of his becoming a solicitor. By sixteen he was in the sixth form and it was evident that the mantle of conformity was slipping and a struggle was taking place between the religious and social standards of his home and those of school. He became more and more adept at defying authority without, except in one instance, becoming openly rebellious.

At the same time, under the guidance of a young art master who had replaced his father, he became absorbed in painting and gained acceptance for his role of 'artist'. He had not done much painting since he was six, and his renewed interest started with the intention of taking the Advanced Level examination in Art. He was a boy who preferred to get on by himself: teaching him therefore consisted mainly in providing the opportunity, materials and necessary conversation. He had little formal instruction in drawing or painting, but experimented freely in various modes, and spent an increasing amount of his school time in the art room. An earlier enthusiasm for fishing had stimulated a taste for

the landscape where he was free to wander, especially at weekends.

As his expressed preference was for some kind of career in visual art it was decided that he should leave school after taking Advanced Level and go to an Art school. Shortly before doing so, at the age of seventeen, he made a series of paintings based on bottles, which are interesting in the light of his further development. The first two paintings represent three bottles (1) and two bottles respectively. Attention in both is concentrated on the label 'VAT 69'. In the third painting (2), which is an arbitrary arrangement of four bottles and a spherical object, the letters and figures are repeated in the background, where VA has become separated from T, and the 9 from the 6, which is further differentiated by being painted as a mirror image. In the last two paintings the letters have disappeared; bottles and background are integrated and finally (3) the spherical object appears bursting through. N. showed the paintings one by one, in sequence, the last appearing as the most satisfactory. If we assume that nothing which attracts us is without meaning, then 'VAT 69' was of importance for N. He had no recollection of reversing the 6 and was surprised when his attention was drawn to it some years later. He offered no explanation and yet

there are various marked coincidences. He had been a particularly prolific painter in his sixth year, which had been disturbing for other reasons. His father was away, returning only at weekends. His mother had taken N. and his baby brother for an extended visit to the friend who had shared her home during the war, and who had herself just had another child, so N. was supplanted in the eyes of both his 'mothers'. 'T' which appears separated from 'VA' in the painting, is N.'s brother's initial: it was N. himself who suggested his brother's name. But even earlier, when he was still three, his mother had written, 'He is very close about what he does at the nursery; all I can get out of him is either that he did nothing, or that he played with bricks, or that he bit someone back, usually the mythical T. who so far as we can see has never existed in the flesh.' As for 'VA', N. had certainly enough French to know the meaning. This way of working was a new discovery. The apparent admission of feelings of rivalry for a younger brother, or some earlier resentment represented by the mythical 'T', resulted in the release of tension expressed in the later painting, which was important at the time even though N. now rejects it, saying 'as art it is nil.'

N. was quite at home among his fellow art students. Hair, clothes and way of life became the antithesis



(3)

of all that school would have found proper. His work was approved by people whose point of view he respected. His first experience of the life class was undoubtedly important, implying as it does learning that attitude towards the female nude which is peculiar to the painter, where eroticism becomes more closely associated with vision and also diffused and attached to a more general class of objects.

Besides painting and other exercises designed to introduce him to the concepts of his art and to develop his perception, he had to do lettering. He professed a dislike of it, but he is a very neat craftsman and it is unlikely that he would have spent many patient hours on it if he had no satisfaction. When opportunity offered, his inner dynamism asserted itself and he varied the official set pieces with inventions relating to his own feelings, such as 'Eros', 'Goethe's Faust', 'Fiend' and 'Ape Horror'.

During these first two years at art school a great deal of energy went into parties, talk and an absorbing love affair. He was again becoming more intolerant of authority and of the new sort of conformity which this particular college required. He was obsessed by bad relations with his warden. During his second year his undisciplined energy and over-confidence took forms like feats of roof-climbing, which culminated in a fall from a first floor window during a party. His love affair came to an end. He failed his examination and lost his grant, which meant that he became completely dependent on his parents again. He said it was the first time he had experienced a set-back.

The two paintings which he made in his subsequent disturbed and despondent frame of mind were particularly interesting, not only in themselves but because of the detailed account he gave of their progress. Although he was free to do what he liked with his room he said the house was 'too pure' and he preferred to set up a still-life in the garage, which was 'basic, and not mucked around with.' The choice of objects was most important for him. Eventually he selected a wild pea plant 'to be out of the run of ordinary still-life objects' and yet 'impersonal — a weed not a paeony — an indeterminate mass of plant without clearly identifiable structure.' This he set against a red background. To the left of it, to 'define the space

between the plant and the table' he chose a basket of vegetables belonging to his mother. When he was five he had done a drawing of himself holding out a picture of 'Mummy with a basket.' These two highly significant objects, the living plant in its pot and the basket of food belonging to the mother, occupied the space formed by the table surface and the red background of the wall. 'The plant is a translucent mass of foliage, and at the same time solid, yet not. It occupies a definite space from the front of the picture to the back and yet you can see all of it.' The problem was to define the space by means of colour without losing the feeling of the objects. He found difficulty in relating the pot to the basket. After a hard struggle in which he almost gave up, he saw that there was 'a light area to the left and right of the plant.' He decided 'it was a good idea to bridge these.' In doing so he 'saw a movement of planes going round a space.' The patches of colour which before had been unrelated were seen to relate to the curves of the basket. 'After this the painting flowed. All went beautifully.' In doing this painting N. was able to grasp intuitively something of the nature of growth. 'The difficulty is when you arrive at something which looks nice. If it is necessary to alter one part it means altering all the others. There is an unwillingness to lose what is already good. It is hard to destroy and build something better, but if you have not the courage to do this you stick at a certain stage.' N. however stuck at the basket. It was painted over white and the left side of the painting (4) remains incomplete.

His set-back had turned him against Art Schools and he talked of getting a job in order to get money to continue painting. He became at this time almost obsessed by 'Nuclear Disarmament' and 'Anti-apartheid', covering indiscriminately with slogans and 'Ban the Bomb' signs the envelopes of letters which he wrote. Every reference in the newspaper was cut out and pinned to the wall of his room, together with reports of the trial of **Lady Chatterley's Lover**.

In September he entered another Art School, living at home and making the twenty mile journey by train. The circumstances brought him closer to his mother than he had been since he was six, as his father was away during the week and his brother at boarding school. It was a period of unusual mental activity and emotional growth, where his outlook



(5)



(4)

widened through extensive reading and discussion. He became absorbed in classical mythology; Robert Graves' **The Greek Myths**, translations of **The Odyssey**, **The Iliad**, **The Aeneid** and a number of other classical works. These were followed by many plays by Wesker, O'Neill, Ibsen and Chekhov. He had read Tolstoy's **War and Peace**, but Gorky's autobiography and Pasternak led him to modern Russian history. In these books he found his own inner drama reflected, and discovered that he was no longer alone. He had taken to keeping a notebook in which he wrote not only what he was trying to do in his painting, but also thoughts which occurred to him and quotations from what he had read. One of these was from **The Hairy Ape** by Eugene O'Neill. It is about an American stoker, and his love-hate for a girl in white who once visited the stoke-hole and made him conscious of his ape-like form, 'his unknown, abysmal brutality, naked and shameless.' And yet he feels that somehow he represents essential energy, as N. had noted. 'I'm at de bottom, get me! Dere ain't nothin' further. I'm at de end! I'm de start! I start somep'n, and de world moves. It — dat's me — de new dats moiderin' de old! I'm de ting in coal dat makes it boin; I'm steam and oil for de engines . . .' Until his attention was drawn to it, N. had not noticed that his preoccupation with the ape was long standing. Whilst studying T. S. Eliot at school a phrase had stuck in his mind,

'Rings of light coiling downwards, descending
To the horror of the ape.'

About the same time he had visited an exhibition of paintings by Francis Bacon and had been particularly impressed by one of an ape-like figure in a cage. Later at Art School, there had been the immaculate piece of lettering 'Ape Horror'. When he was little, N.'s mother used to take him to the Zoo, where they would stand in front of the gorilla's cage. This animal fascinated her and she would imagine what would happen if he broke loose.

About the time of reading O'Neill, perhaps just before, N. produced a drawing and a painting to which he attached importance — a self-portrait with a very aggressive expression and a painting (5) of his mother as she sat on the sofa, the same on which she had held his baby brother when he had made a drawing of her just before his sixth birthday. The painting, which was completed in one evening, showed evidence of emotional excitement. The

seated figure had the appearance of a corpse in an advanced state of decay. The colours, yellow, blue and green, support this idea.

During the year he had become less belligerent and more confident. Papers, books, paint rags and dirty clothes accumulated on the floor where he left them: his bed was unmade. On the other hand, he was easy to live with and considerate in many ways. His approach to work was methodical and a piece of lettering by him impeccable in design and execution. He mistrusted this quality. He liked 'doing something with slickness, so that nobody could deny his skill.' But he found it 'empty'. 'Even well-designed lettering, — well, it's well-designed lettering.'

In his room the cuttings about the bomb and **Lady Chatterley's Lover** were overlaid with other personal sediment; reproductions of paintings he admired — mostly of the female nude by Renoir and Bonnard, but one by Modigliani; a Corot drawing and Picasso's 'Fillette a la boule'. There was also a 'Crucifixion' by Simone Martini: a year before it might have been a Jackson Pollock. Intermingled with these were photographs of himself and his friends in fancy dress, a portrait of an ancestor in a stove-pipe hat and frock coat, and pictures of 'beatniks' from **The Guardian** newspaper.

His interest in music had grown steadily. His taste included Sibelius, Dave Brubeck, Indian classical music, and the Negro songs of Josh White and his daughter. His favourites among the latter were 'Sometimes I feel like a motherless child' and 'Strange Fruit', a dirge on Negroes hanged from trees in the Southern States.

Towards spring he started making drawings for a painting which he noted was to be 'something primal. Nature, and man's need to organize nature.' The subject was part of the village where he lived, which was in a hollow with a wooded hill beyond. There were two tall chimneys, one on the hill and one below. N. said, 'Buildings don't usually attract me. I think it must be the chimneys.' A vertical canvas was divided into a golden section, an area of green hillside and an area of sky. The blue of the sky was very important. 'That's the whole point', he said with irritation when in a moment of difficulty a suggestion was made about it, 'It's clean and pure

compared with all this dark mess down below.' The painting was photographed in various stages. The first is one of which N. said 'the original ideas get lost.' One of these was described thus: 'Looking into the hollow behind the buildings on the right, you look into a deep recession. It goes behind the background and yet you know that the background is beyond it. This ambiguity means never being quite sure what is beyond.' If the photograph of this area is turned sideways there becomes visible a dark anthropoid head with goat-like horns. When it was pointed out to N. he said, 'It's not what you think. It's merely accidental.' Nevertheless he came to accept the 'ape', as a dream he volunteered some months later showed: he was building or working outside his parents' cottage when a hairy creature with a horn like a rhinoceros pursued him. He hurled a crow-bar at it, like a javelin, which hit it on the forehead but failed to kill it. It turned out to be an ape. He asked two friends to help him and together they locked it in a room, and went to tell H. (his former warden) who said, 'That was very brave of you.' N. was glad they did not have to kill it because one had been killed before; but this animal was dying because it was not getting the right food: it had to be fed on leaves. He dreamt that he read in a book that the ape represented his unconscious which had to be kept alive by feeding it on the right things.

The elements of trees and sky were carried forward into an idea for another painting which he called 'a screen of trees'. He worked alternately on drawings of the trees (6) and of Indian sculptured reliefs, whose sensuous nature he liked. The pierced sculptures of Zadkine were also in his mind. Thus art and nature, past and present, east and west mingled. 'Landscapes all over the world are different, but the sky is the same, or could be.' 'All your energy goes into fighting this thing,' he said, jabbing his finger at a dark mass of tree-drawing, worked and over-worked: 'they are bonded together; you can't get through them, so you're forced up into the sky, — the element which here for me is the uniting element.' 'It is symbolic for me of cleanliness, breadth of vision, purity.' 'The trees have a very strong human analogy — a never-ending struggle for liberation, for some form of light. After all I am here to live. What the hell am I looking for? What drives me on?'

His reading of O'Neill had led him to consider

O'Neill the man. 'Everything is in his work,' he said, 'but he destroyed his sons.' Later he read **Moby Dick** and was much impressed by its account of daemonic possession. It was the favourite book of Jackson Pollock, one of the American painters whose work N. admires. N. distinguished between the irrational nature of the quest's object and the rational way in which Ahab planned its capture. It was preoccupation with technique, ways and means, which kept the artist sane. He also saw that Ahab's pursuit resulted, not only in his own destruction, but in that of all those associated with him.

N. had by now passed his examination and been awarded a major art scholarship. This meant that not only could he move away from home into a flat with friends, but he was also able to devote his whole time to painting. But he again found himself in conflict with outside requirements and was afraid that if he conformed his creative ability would be impaired. He was very restless and was convinced he had to go to America to find the painters who would be congenial to him. He read Mark Twain and **Sergeant Lamb** by Robert Graves. The adventures of this British soldier during the American War of Independence became a symbol of his own journey. He planned a series of paintings on the theme of Lamb moving across America. He always saw him coming forward, with the two white bandoliers crossed over his chest. It was the thing that attracted him to the idea of Lamb, 'the cross coming onwards. It could be a lot of things, a kiss for example.'

He had meanwhile asked to see what had been written about him. He enjoyed reading about his childhood paintings, saying that the experience was 'very rich'. He had no recollection of doing these and wished it established that they were his own unaided work. 'They give me hope,' he said on one occasion, 'I did it once.' His work was, at the time, abstract. One painting he did on four pieces of board, turning the pieces round as he painted. 'One way blues congregate. Others they disperse.' 'Blue means something to me. I don't know what. I know when blue and me are right. Unless you experience colour as something more than colour you never produce colour which is exciting.' 'It is natural that blue should find its way to the edges — sea and sky — with block forms in the middle.' All the time he was trying 'to tie the picture together.' He was aware of 'the flatness'. 'A hole never manages to

develop. You get blackness but you never fall through.'

As a relaxation from painting he invented methods of his own, a mixture of collage and black and white powder mixed with 'Polycel'. In the liferoom 'I cut out eyes by the hundred. The important thing about a nude is to realize it is a nude. The fault of academicism is thinking of real things in preconceived abstract form. Further and further away from a woman's breast. Much work is bad because it is removed from real feeling. Thinking of a trunk as a match-box and hips as a match-box is all very well as long as you remember that a body is a body. I saw what a nude was physically made up of: two breasts, crutch, belly-button, two simple thighs, two eyes and a mouth. Hair is hair, not a clear something like an arm. A nude is only satisfactory as a whole when you can look over it without the view being broken; a complete flow from top to bottom, satisfactory as an open thing. Ingres is a classic example of flow in a nude — no crossing over of limbs.' He made personal rules to 'help the work, to get involved without noticing'. For instance, his method was to stick and overpaint layer on layer. Some of these pieces he would pull off, revealing what was underneath in conjunction with a more recent layer. But he only permitted himself to pull off those which were already wrinkled or torn. 'It was like in chapel (at school) when I did dentistry jobs in the back of chairs. You have to decide there is a limit to the size of hole. There is a satisfaction in drilling holes and filling them up with paper. A lot of the satisfactory nature of painting is got in this way. I got to the stage of pulling layers of cartridge off gently so that the undersurface was furry.'

In the course of five years N. has produced many drawings and paintings. He has read books and related what he found there to himself. Sometimes what has most occupied his attention has seemed, on looking back, to have little to do with his development as a painter.

There are, in fact, two threads to this story, one of a young person growing up and another of becoming a painter. Both are difficult in our society, and one of the difficulties lies in reconciling personal and collective values. The anthropologist, Franz Boas, recognized two elements in primitive art, the formal or aesthetic element, and the representative element

which gives the work its emotional value. The latter is usually related to religious imagery, a collective iconography embodying the people's most deeply held emotional values. In our society with the decline of a collectively accepted religious iconography, painters and sculptors have become personally responsible, not only for executing imagery, but for inventing it.

Art education serves both the need to make things and the need to find images to represent our inner life. Yet the model is rather the artist-hero, the creative personality who appeals particularly to the young because his way of life seems to offer an answer to the prospect of inevitable biological decline. As essential work occupies less of people's time, many seek to become creators. Thus there grows up a hierarchy of creative personalities from the amateur to the professional; and how difficult it is in the history of modern painting to place some of the names into one category or another!

It is not only economics but values which take the majority of art students into some form of teaching. But many of the values upheld by schools are those rejected by art students. The more they are artists the more their personal tensions are bound to add to the strains of teaching. It may be valuable to consider some of their particular problems.

The change of role from Artist to Teacher. In this connection use can be made of Jung's concept of the Archetype. The 'artist' as a 'culture hero' has a very strong influence on many people, particularly adolescents, whose identification becomes a form of initiatory experience. The 'teacher' is an authority figure, and as such is an aspect of the parents. 'Artist' and 'teacher' are strongly opposed, because it is the hero's task to overthrow authority. It is this archetypal quality of the 'artist' which bedevils the issues of professional training — for the hero is, of course, a mythical being.

The absence, in many schools, of a 'creative' environment. The concept of creativity needs to be studied. It is clear that N.'s discoveries occur in conditions of freedom and not in a rigidly timetabled, still less didactic framework. It is also important to recognize the sensuous, non-intellectual element and its basis in erotic feeling.

The frustration of a strong productive need. If this is rooted in the personality it cannot be ignored or suppressed in the teacher without some side effects, such as using the teaching situation for personal ends regardless of the needs of the taught.

Let us in conclusion return to an episode in N.'s story. The scene is the cottage that once belonged to Harry Edwards, the mason. It is built of irregular stones from the fields: being crystalline, they are too hard to shape, and they are fitted together and packed with the shale on which the house is built. For the outside this was mixed with lime and pebbles to form a plaster, which has now been stripped away, leaving the stonework exposed. An agile little man of about sixty is standing on a home-made scaffold of two triangular frames, sealing the front with a coat of cement which Harry could not afford. His movements are rhythmic and economical. He likes doing things, and is proud of his practical ability. 'It does a man good', he says.

Inside, at the back of the building, N. has fixed himself up with a studio. Two wooden bedframes slung across each end of a long narrow space serve both to enclose him and as supports for two large pieces of hardboard. There are two ideas facing one another from either end of N.'s enclosed space. The first represents earth moving into sky. It is an upwards picture. In the second, and to N. the more important picture, the movement is from left to right. 'The sea, on the left, meets the land. It is a liquid force moving in and extending for many thousands of miles. The land breaks down into the sea. You do not see trees, grass, houses. The sea moves in and is blocked by mounds of rock, and at the cliff face is stopped by a completely impassable thing.'

Both N. and the man outside are individualists engaged in constructive tasks. One is apparently useful, while the other is not immediately so. It should be clear by now that N.'s purpose is not what he says it is. He is not stopping the sea invading the land; he is not even painting a picture representing the land stopping the sea, although this idea is in his mind, along with other things that the sea, sand, rocks, sun and sky suggest to him. This is not the same, as he very well knows, as what they are. (And if you want to show what they look like, you might just as well take a camera.) As he lies on the beach, or sits and looks at the rocks and sun and sea

he has certain thoughts, on the whole about himself. He is thinking it is pleasant to be there in the sun which is warm on his bare skin. It is a friendly, physical warmth. There is also a feeling of freedom and spaciousness. At the same time he is conscious of strong forces, enormously stronger than he is. He has experienced the strength of the water, and seen it batter against the rocks. And the rocks, in the relatively small span of his lifetime, have power to resist. They are the solid earth; the place in which his life is rooted, with houses, like the one he is in, and things which grow and sustain, like grass and trees. These things outside him echo feelings he has about himself. His feelings are somehow represented by things outside, which of course, is a primitive and not a scientific way of thinking. But then scientific explanations do not dispose of feelings. N. does not attribute feelings to the phenomenal world; it suggests things to him about himself and his relation to it. He then reconstructs a symbolic representation in terms of colour, which is itself a subjective phenomenon associated with feeling in an abstract way.

The feeling of the man outside extends beyond the act of plastering, but his activity does not spring directly from his feeling. He is thinking, sometimes, anyway, of the old mason who built the house. Perhaps he is thinking of what he would do with it if it were his. Or he may be thinking of his brother-in-law, who is very rich, and in whose house he lives. Or he may be thinking about N., whose activity can really have no meaning for him at all. The cement is to stop Harry Edwards' mortar being washed away. This is socially useful, for otherwise the house would fall down. Perhaps this would be a good thing anyway, for who wants a house with crumbling walls and no damp course? Well, N. does, for he has made a place to work inside it. And the man outside does, because he is able to say, 'It looks a better place now, doesn't it?' In fact, we might say that this is 'the functioning of interests in constructive activities . . . the rewards of which flow naturally out of them.'¹ Building and repairing houses are universally understood practical necessities, and the satisfaction derived from them are those attending all activities which sustain, nurture, preserve and protect human life. These are not progressive, except perhaps in a technical sense, but are on the whole cyclical and repetitive. Painting, as understood by N., rests on a concept of progress which is passed on by a cultural minority.

The idea is that a painter is not just an expert in visual communication, or a craftsman whose skill can be used by anyone who has ideas to communicate; the most important part of his function is what he has to communicate, for which he alone is responsible. This has to do with the nature of his emotional experience, for which, as it is a purely subjective amorphous phenomenon, something has to be made to stand — either an object, or a visual image of an object, or something with object qualities, such as colour. The 'progress' is really a process of integration, in which there is an interplay of his experience of himself, his experience of the phenomenal world, and his experience of his medium. This is, essentially, at some stage, a private experience presupposing a withdrawal from common daily pursuits. The endeavour to unite this activity with a practical social function involves people in all kinds of contradiction. The concept of the 'creative' artist, taken at its face value, places a great burden of responsibility on the young student who accepts it. For immediately he has to reconcile his activity with

his need to feel useful, which can only be satisfied in an indirect way by success in the market. The dilemma is put by a great modern writer who also studied to be a painter: 'I should like to be of use as a doctor or farmer, and at the same time to be at work on something lasting, something fundamental; I should so very much like to be writing a work of art or science.' ²

The man outside is repairing the house. Without the house N. would have nowhere to make his picture; but the point of the house is what goes on inside it. The two are interdependent. The human world has to be constructed and all kinds of techniques go to the making of it; but what gives it purpose is the qualitative nature of individual human experience. This is the meaning of the allegory of body and soul. Without a soul life becomes pointless; without a body, impossible.

1 Trigrant Burrow quoted by Sir Herbert Read in **Education Through Art.**

2 **Dr. Zhivago.** Boris Pasternak.



An Eye for an Eye

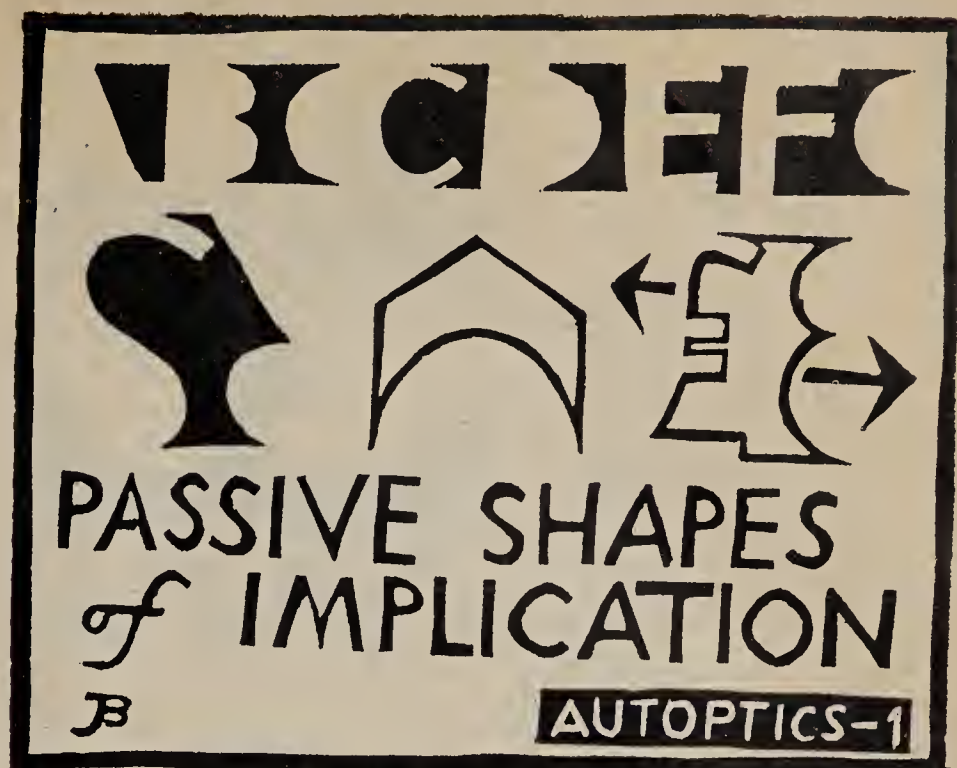
By John Brelstaff

Assistant Master at Guisborough County Modern School

When one thinks about art teaching, one's mind usually turns on the training of artists and students who are intending some sort of professional engagement in the arts. Art teaching as a part of general education seems to receive scant attention except at the times of exhibitions of 'Children's art'. The official line I believe is that art is a wholly 'creative' activity, a kind of self-rewarding subject, based on the idea that the creative urge is the common denominator among children. This I do not wholly accept: a creative approach may well lead to the easing of tensions and the fulfilment of imaginative needs, but these things do not constitute the equipment of appreciation and understanding that distinguishes the mature from the immature. Some sense of development is necessary if we are to achieve what is most desirable for the arts — a visually intelligent public.

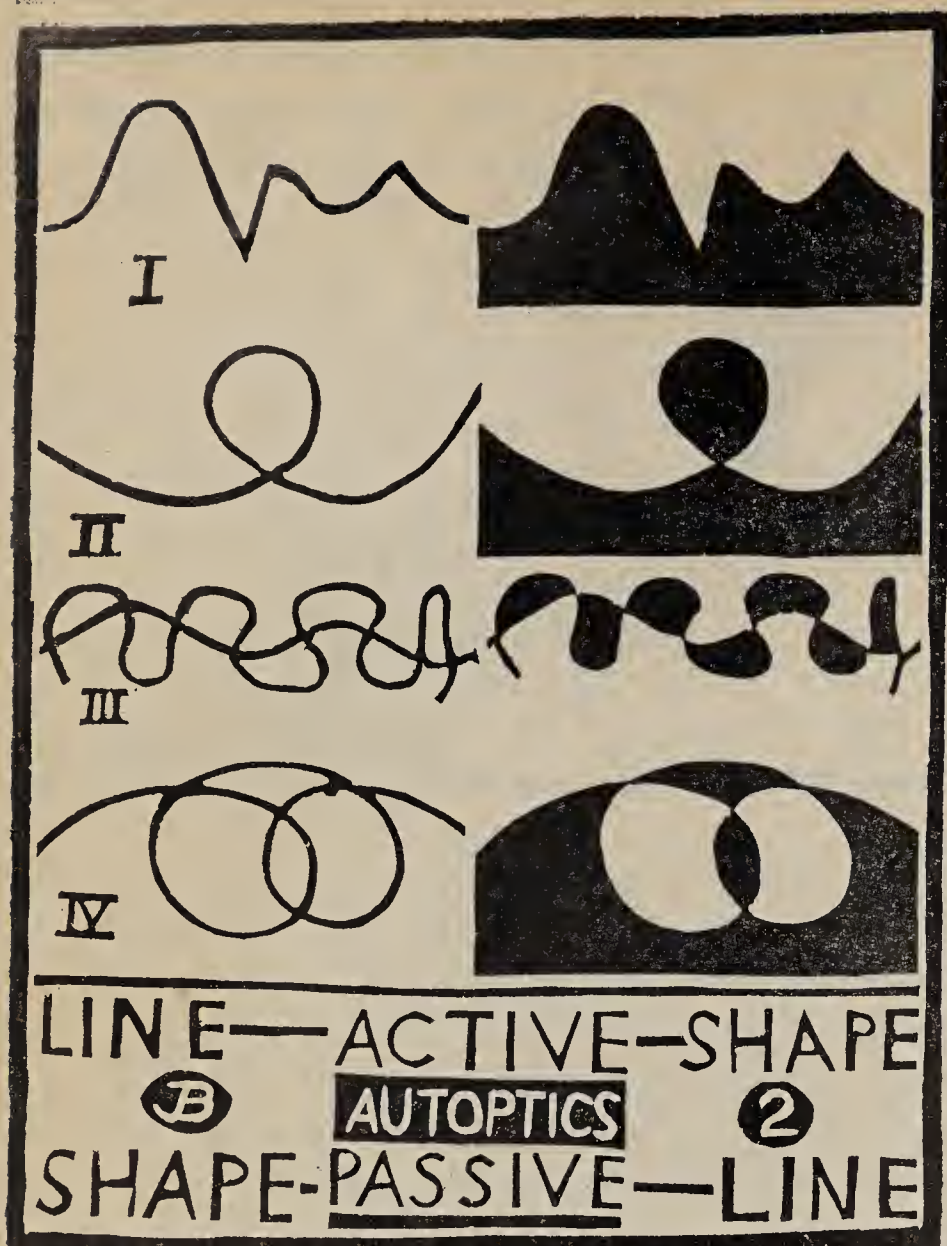
Without denying the existence or usefulness of the creative urge, I myself work from the premise that children have in common the faculty of sight, and perception can be sharpened as much among the C, D, and E streams as among the A classes. (Visual aids in general subjects might well prove more effective than they are at present.) Drawing, painting, block-making, printing, and modelling serve as the measure of the quality of a child's vision from a very early age, besides being sensuously attractive activities in themselves. The business of devising ways of persuading children to extend and deepen their vision led me to begin a series of blocks of which these are the first four. This I find is the most cogent way of keeping a record.

Capital letters are recognized and not normally examined; the shapes between them are ignored. This practice begins at the age of simple toys, and consequently a hierarchy of significance in visual images is established very early: children tend to read rather than look at what they see; the retinal image becomes a page, background material being reduced to the blank insignificance of white paper. By the time the child reaches the secondary school his vision, processed by his education to date, is



rigidly selective; seeing things which are familiar or expected — recognizing — while any capacity for examining what is seen, for coming to terms with strange images, is hardening into desuetude. Young children then have no method of visual analysis. A simple objective drawing presents insuperable difficulties; and in the face of an imaginative or, if you will, creative piece of work of his own making, it is doubtful whether a child sees exactly what he has done. The partiality of his vision blinds him to many things — spelling errors included — and inhibits his feeling for harmonies and proportions which an impartial vision allows. Eyes are valves permitting or resisting the flow of visual experience.

Art is made through the eyes; art is witnessed through the eyes. And art teaching is ill-founded when it is not based on training in autoptics, in seeing for oneself. The saying that 'everyone sees things differently' is too often used as a full stop instead of as a question mark: it blocks the sense of enquiry with the implication that as vision is variable between persons, it is invariable for any one person. And this is not necessarily so. Children can be trained to register the shapes between capital letters, background shapes in still-life groups, in landscapes, in pictures themselves until they realize that passive shapes are an integral part of whatever ensemble confronts the eye. This is the first step in a course to what Chevreuil called an eye that is well organized. There are many aspects to appearances, the exercise of finding which can lead to sharpening perception. Here some will inevitably misconstrue the word 'exercise' and, spreading the dreariness of their own minds over these ideas, sink



again into the enjoyment of rejecting a carefully shaded image of a bucket and stone-jar on a drawing board by a boy of twelve. But some creative imagination is required to see that pictures, designs and models can grow out of the perception of things without being imitative or conventionalized or simply the result of a series of accidents. A child with a developing sense of perception is less likely to persist in a mannered form of presentation than one who is permitted to feel that in making a particular drawing he has seen all there is to be seen of the subject. He is less likely to think that art is boring through being easy.

Less imagination is required perhaps to see that Klee's 'active line on a walk' has died of exhaustion in many classrooms; what began as a great adventure ends as a little ritual, and the truth of the matter becomes a myth. The reincarnation of this little fellow is however, in the light of the rest of the Pedagogical Sketchbook, well worth considering. My second woodcut shows schematically a distinction between drawing and painting, the value of which can be realized only when the discipline involved is practised. The shapes on the right are drawn directly with a brush, their edges being made

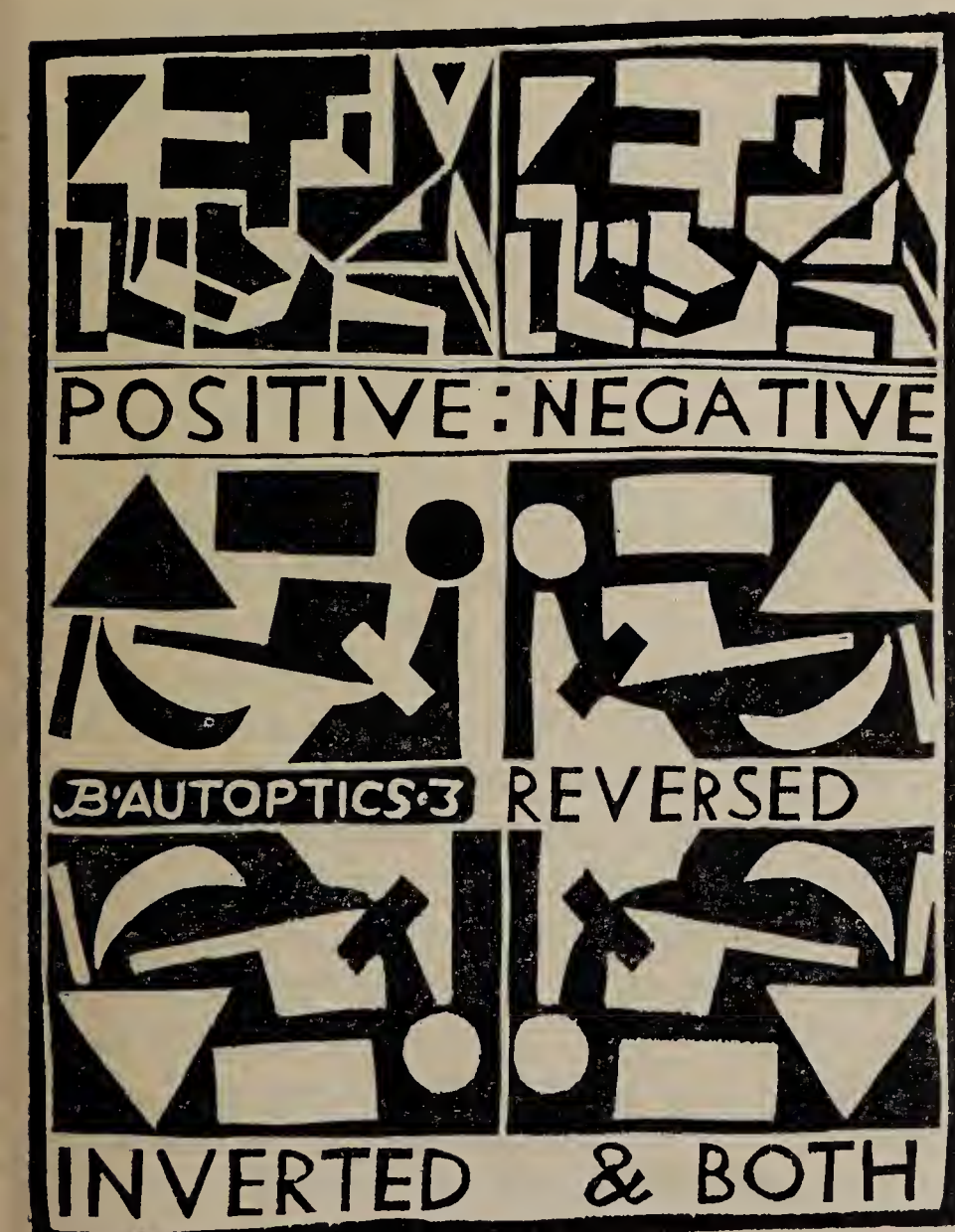
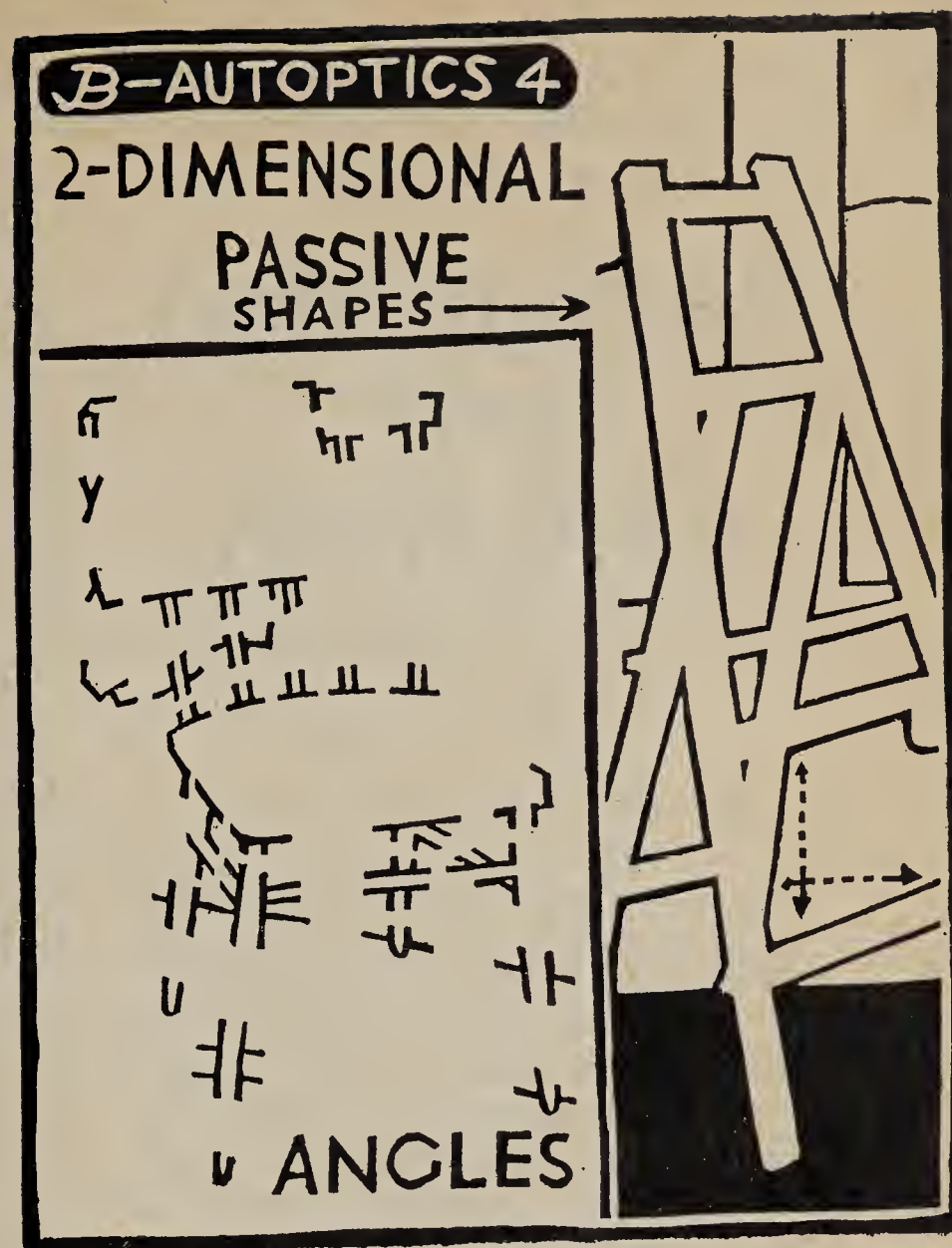
to correspond in their flowing qualities with the lines drawn on the left. The edges must be visualized while the shapes are being made. It might be said that the same, perhaps better, effects can be gained if guide lines are drawn and then filled in with colour, but then there is left a pretty piece of paper, easily got, rather than a sense of achievement — an attempt at sophistication rather than a step towards maturity. Which of these attitudes is to be taken is something of a crucial choice when it is realized that an exhibitionist approach is in many schools an understood requirement of the art teacher. There is an overwhelming pressure to show. In these circumstances art in school becomes a matter of prestige advertising: visitors are impressed by several costly art books in the library (the substance of which can hardly be said to come within the experience of the children), the picture of the week in the entrance hall, the scenery for the annual play, and the hand-printed Christmas card; all of which are of great publicity value to the school as an establishment but contribute little to a child's development as a perceptive individual. As an annual routine they cost dearly in teaching time and energy.

An objective drawing is a translation of appearances. The process of making such a drawing is threefold: (a) scrutiny of appearances, (b) memorizing the data so gathered, and (c) making marks on the paper with a coherence corresponding to that of the objects themselves. This process is illustrated diagrammatically in Block 3. Top left is a design of simple shapes on a white background; top right is a negative translation. The making of such a translation directly with a brush is a live challenge to the eyes, demanding a visual analysis of the white network in terms of triangles and rectangles, a memory to carry these across the paper and a capacity for judging the relationships in which to set them down. The lower layers of Block 3 show variations on this theme: seven dark shapes are arranged on a plain background, which is then broken down visually into manageable pieces which are consciously organized to build negative translations (a) reversed, (b) inverted, and (c) both inverted and reversed. This is not a recipe for an abstract painting; what it is in the end is nothing to what it is in the making. But a child consciously engaged in solving difficulties that he understands can reasonably be considered to be developing an

aware interest, which will still be his when he has put away, as childish things, the artistic effects of school life. The general disengagement of interest in art at school-leaving occurs because, among other reasons, no sense of purpose, other than the present fulfilment of the creative urge, is projected into the subject. Little is made of the bearing it can have directly in furthering a perceptive outlook.

Appearances are composed of many elements, from which it is possible to search out a radical order (for example, that of angles — Block 4) and use it as a basis for a design. However free, personal, creative, expressive, charming, such pictures become, they are related in their origins to the factual everyday world of common experience; they begin with a reference to nature that is real instead of ending with one that is imaginary. The raw materials from which the image is to be built are clearly perceptible: the child is not embarrassed at having to construct his picture without knowing precisely what the components are.

English teaching aims to establish literacy, and mathematics teaching a competence in dealing with



numbers. The proper aim of art teaching is to establish a kind of visual literacy, a competence in dealing with images. To achieve this it is necessary to begin with fundamental issues. Let me give a final example — Block 4: two-dimensional passive shapes, those of the wall seen through the easel, are simpler to perceive than those like the shapes of the easel structure itself, involving recession. It is reasonable to begin with the simpler shapes which contribute, by implication, to the solving of more complex problems later. This is a procedure that is at least understandable to children, though the problem of persuading them, no less than some adults, that it is more rewarding than the 'How to draw This', 'How to draw That' and 'How to draw the Other', method of acquiring figurative clichés, is not always easy. Criteria based on what is conventionally admired and on the taste of the individual teacher cannot be clearly justified in terms of educational standards. The foundations of understanding and judgement are laid by those psychologists working in the field of visual perception.

A brilliant study
in art education

Rosegarden and Labyrinth

SEONAIID M. ROBERTSON

Author of

'Creative Crafts in Education'

Forward by Sir Herbert Read

This is a story of personal discovery which led one teacher to a richer and fuller conception of her work and so of life. It describes a number of actual classes and how the strange work which sometimes emerged led to an idea about the power of certain subjects to evoke a special type of art. Trying to understand just one of these led to an investigation of the history of gardens and later to archaeology and the history of ancient religions. Miss Robertson visited distant parts of Europe to confront some of the works of art which excited her interest.

The part which may be played by the material in the creative process is studied through the author's own medium, clay, and descriptions by the makers and photographs of the work in progress help to trace the stages of this elusive process.

Poems by the children and adults and the author herself help to build up the picture of the intense experience of creating, and a more formal study of the power of symbols leads on to a discussion of the relationship of ritualistic art to ritual in birds and animals, and to the illumination which biology may throw on art.

*Illustrated with many photos
and line drawings*

32s.

Routledge & Kegan Paul

T. F. Coade; In Memoriam

Thorold Coade, who died on 1st February this year, will be remembered as the man who more than any other pioneered the work of New Education, not in an unfettered experimental community, but inside the traditional framework of the Public School system. During the twenty-seven years of his Headmastership he managed to create at Bryanston a successful school of unique character, which remains a living testimony both to his vision as an educator and to his tenacity of purpose in reconciling things old and new.

Indeed the school's motto: 'Et nova et vetera', might well have been his own. Here it is impossible to resist quoting from James Porter's article in the February issue of the New Era: 'In a dynamic society the teacher is always concerned with change and educating for new horizons, as well as maintaining what he considers to be best in the traditions of his society.' Thus under Coade's régime the boys wore shorts and open necked shirts but were made to attend compulsory chapel: their work was organized individually through a remarkably successful adaption of the Dalton system, while their social life was structured in traditional 'houses', complete with a hierarchy of prefects and so on: there was no corporal punishment but a cold shower was the start to every day. The list could be extended, and it may be that in these apparent inconsistencies lay the school's strength. Out of the tension between old and new a lively equilibrium was born.

Above all Coade recognized that the education of the emotions was as vital as the development of the intellect or the body. To spend time on the arts was to enhance the powers of the mind, not to deprive them. His own personal contribution was to produce plays with a skill and passionate concern rarely found in a school. And he made sure he was surrounded by men who would devote themselves to teaching painting, sculpture, pottery and music with the same enthusiasm. In fact he rarely appointed anyone who did not have some private enthusiasm besides his professional qualifications, as yachtsman, bird-watcher, astronomer, madrigal singer or mountaineer. And between these men and the boys in their charge, often owing to their special shared interests, there frequently grew friendships which

avoided familiarity but made possible real two-way communication.

What he was doing was frequently misunderstood, particularly in the Preparatory Schools. He had a great sense of humour and could be witty in his wry way about this as about many other things. More seriously, there was at one time a period of acute financial difficulty when the staff had to be asked to accept salary cuts. But Coade was undismayed and in his last years the school and its feminine counterpart, Cranborne Chase, which he helped to found after the war, were flourishing as never before. The vague and elusive 'Beak' was really a man with a very well defined purpose.

The truth is that he was a deeply religious person who knew what he was helping to create and loved what he knew. On the school's twenty-first anniversary he said: 'I believe that since God reveals himself to man chiefly in creation and in love, schools must provide on the one hand ample and varied creative opportunity as a form of practical worship, and on the other must provide a communal way of life of such a kind as to develop that creative and social response which such a God requires of his creatures.' His life was spent trying to put this into practice.

Antony Brackenbury.

The Development of an In-Service Training Centre

A. B. Davie

Teacher in Charge, Remedial and In-Service Training Centre, Hillfields Park Junior Mixed School, Bristol.

In furthering its policy of educating as many handicapped children as possible in its ordinary schools, Bristol Education Committee opened in September 1958 a class for educationally subnormal and maladjusted children at a junior school. This class was to function also as an in-service training unit for teachers who would later take similar classes in other schools throughout the city.

This article is not concerned with the first aspect of

the work of the unit, the education of the children. Its purpose is to describe the way that has been found by experience to be the most practicable for accomplishing teacher-training of this kind.

The project was conceived by one of Bristol's Inspectors, Miss Dorothea Fleming, who unhappily died soon after the unit opened, so that her guiding hand was not there during the uncertain early days. While all others concerned were agreed on the ends, not everyone had the same opinions about the means, so that we experimented with various methods before settling down to our present system of training.

Original plans included the following suggestions: (1) That Unit teacher A would stay at the Unit with a trainee-teacher for a term. Meanwhile, Unit teacher B took the trainee's class for that term and launched it in readiness for the newly trained teacher who would later take over. (2) That Unit teachers A and B would change over from term to term according to the needs of the situation. (3) That new classes would be equipped and stocked by the Unit staff. (4) That Unit teachers, working for a term in other schools, would talk with head-teachers and staffs about the special needs of special education. (5) That a supplementary service might be given to others who were teaching backward children, and to miscellaneous visitors.

Before long it was accepted that such movements of teachers would not do; that one teacher, no matter how expert, could neither prepare nor equip a class for another teacher; and that the combined functions of taking the class and training the visiting teachers was as much as could be done in one Unit.

The situation produced by having two teachers, in the relationship of tutor and trainee, with one class, was a novel one. At first it was thought that the roles of Unit class teacher and trainee-teacher would be interchangeable and three situations were imagined: (1) Both together with the class; (2) The class teacher with the class, while the trainee-teacher studied, wrote up notes elsewhere, or visited other schools; (3) The trainee-teacher with the class while the class teacher visited other schools and the Child Guidance Clinic, and advised on such matters as the selection of children for special classes or the problems of children already in such classes. There was also the possibility (4) that the

class might be shared either equally or in various proportions.

We did not get far along these lines. A completely different approach had to be made, largely because the children were so unsettled by the changes. Practice proved yet again the theory that a basic necessity for such children in school is a constant daily pattern with a regular routine and a reliable structure of control. Because we had disturbed this routine by the periodic absence of one or other teacher, by the children's uncertainty as to who was their teacher, by differences in the teachers' approach to the children and, perhaps, by conflicting personalities — the quality of education suffered. Symptoms of anxiety in the children became accentuated. Erratic behaviour increased, demands for attention grew more urgent and vociferous, quarrelling developed, outbursts became frequent, noise rose, the expression of emotional conflict in fantasy dried up, inhibited children withdrew further into their shells, stealing began, absence increased, learning slowed up, and relations between the unit and the rest of the school deteriorated.

This was not good enough. How could training of this kind be satisfactory unless re-education was obvious? By this time the Unit had been split into two classes, one for the younger and the other for the older children. We came to the view that these classes must be continued by their teachers in the ordinary way, as well as they knew how, and that trainee-teachers must be fitted into that situation without basically altering it. It is not a question of which is more important, the children or the visiting teachers. If anything interferes with the needs of special education itself, the visiting teachers are not getting a true or adequate picture of the situation.

When the re-organized classes settled down finally in the new way, the class teachers came to be regarded as reliable fixtures on whose continued presence the children could count, so that the acceptance of another adult became much easier for them. Even so, it became evident that the visiting teacher must adapt as far as possible to the ways of the class teacher. In doing this she becomes, temporarily, part of the structure of the class. Within the class she can be herself, get to know the children really well and contribute greatly to the

well-being of the class — to the benefit of herself also.

Provisionally it was arranged that visiting teachers should have one term at the Unit, and this has proved to be a suitable length of time. But with two classes and two visiting teachers, it means that each trainee has only six weeks in each class, which is long enough for her to observe every child closely, but not long enough for her to take a regular teaching role. Also, and this is important, it is not long enough for these children to form too strong an attachment to adults who must depart. Varying the proportion of time spent with each class has been considered, but ultimately rejected.

A class of very backward, difficult and generally immature children presents considerable problems of management. Each child has a special problem which needs individual consideration, so that the teacher has to maintain contact with each one throughout the day. There is never enough time for the teacher to do everything that she would like to do. One way or another the children demand her attention, and any time that she gives to a visiting teacher is not available for the children. Visits by other people to the class have to be limited for the same reason, though once or twice in the early days whole sessions were disrupted by the intrusion of several visitors at once. And as does happen, when the trainee teachers themselves have personality problems, a heavy extra burden is put on the shoulders of the class teachers.

Not every teacher is suited to this kind of work, although experience suggests that those who want to do it usually are. It is important that trainees who come to the Unit are known beforehand to be suitable, for if they are not it means the waste of a valuable place. We know within a day which trainees are likely to succeed, and it is the children who demonstrate this by their approach to the visitor. Not surprisingly, perhaps, the teachers who at first are ignored are those who later are always trying to demonstrate to the children better ways of doing things instead of encouraging them to discover improvements for themselves.

Visiting teachers are told before they come (and it is emphasized throughout) that they are not expected to take the Unit classes as models to be copied. If any of the methods which they see used appeal to

them and they can profitably use them, well and good. If the atmosphere is right, the children will learn, whatever the methods used, but a good teacher will continually seek to improve on her own methods and conversely, a brilliantly successful method with one teacher will not necessarily succeed in the hands of another.

The classes are in no way show-pieces in themselves, and the facilities are not exceptional. This is intentional, because the Unit would be less useful if trainees could justifiably say 'It is all very well in these circumstances, but we could not use these methods in the conditions at my school.' Particular schemes or methods of teaching, and any practices which could be described as 'gimmicks' are avoided. Similarly, the class teachers are not people who achieve results largely through magnetic personalities, but quite ordinary craftsmen who organize their communities in such a way as to encourage natural behaviour in the children.

The trainees are not without their anxieties. When things go wrong, as of course they do, they are inclined to blame themselves, and feel uncomfortable and helpless because they can do little to alter the situation. One trainee tried to deal with his difficulty by standing apart from the class, as an outsider looking in. This did not help, as the children then regarded him as an intruder and became hostile, so that half-way through the term he expressed the view that a fortnight was all that was necessary to learn what was to be learned! By contrast, a particularly gifted trainee-teacher saw at once what was needed, adapted herself completely to the class as she found it, won the co-operation of the children, raised the quality of the education, and learned a great deal herself. She would have liked to stay longer.

To begin with, we relied on the maturity and experience of the trainee-teachers to extract from the Unit what value they could. They were told that what they gained depended largely on themselves. But most of them found themselves either unable, or too considerate of us, to make the most of the situation without guidance. They thought that if they asserted themselves too much they would get in our way, and that if they were detached they would not be earning their salary. It is an occupational disease of teachers that they must be actively teaching all the time. It does not come easily to them to sit passively in a class of children.

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Eventually, the needs of the children became reconciled with those of the visiting teachers by the adoption of a technique of training based on observation. Visiting trainee-teachers are now asked to make strictly objective observations of every child and to record these on sheets of foolscap paper. They can make brief notes in class, but they find it best to expand these as soon as possible afterwards. They are given guidance in what to look for, though it is emphasized that with these children ordinary behaviour is as significant as extraordinary behaviour. Some teachers found this difficult at first, but they soon become better at it and able to appreciate its value. Presently they discovered that they were seeing facets of child behaviour that ordinarily they never had the chance to see when over-preoccupied as they were with teaching, organization and control. Remarkably interesting profiles of each child began to appear, which incidentally are of great value to the class teachers who have less opportunity of observing the children so closely themselves.

The main disadvantage of such a short period in the Training Unit is that visiting trainee-teachers are not able to watch for themselves over a longer period of time how the children develop and mature. But by having these sheets of observations filed consecutively, the visiting teachers are able to look back at the observations made by others before them and in addition they can see the class records. Also, the contrast between new arrivals and children who have been with us for some time is usually plain for them to see.

The role of the visiting trainee in the classroom is not, of course, entirely passive. During much of each day there are opportunities to join in the activities of the class. The children like to feel that the visitors are part of the class, and not outsiders looking in. They will go very naturally up to the trainees, talk to them, ask for help, and show what they can do. At almost any time the trainee may find herself either with one child or surrounded by a group.

It is the outstanding merit of an in-service training of this kind that real and relevant problems, which have to be tackled within prevailing circumstances, are continually arising before the receptive and questioning eyes of the trainee-teachers. Because of the intensive nature of the work, time during the day is seldom available for class-teachers and

trainees to consider and discuss problems together. For this reason, all four teachers meet after school once a week, when they can have an uninterrupted discussion.

Because we have the trainee-teachers' observations on incidents occurring during the day, and their questions concerning teaching methods as well as their comparisons between what they are seeing with what they have experienced in the past, few of the problems common to this special form of education escape consideration during each term. The Unit has a library of selected books, and trainee-teachers are referred to these books for further theoretical consideration of problems which are discussed.

We have come to learn that far and away the most significant and preoccupying part of the content of the work of the Unit is that of personal relationships — between children and children, between children and class teachers, between children and trainee-teachers, and between the teachers themselves. In each case there is a close and special relationship which to a considerable extent, is unconsciously motivated. Without having experienced such a situation, one cannot know what it is like always to have two adults in a class of this kind. In many ways it resembles a family setting (with some unique features) a fact which in itself would bear a lengthy study.

From what has been said, it can be appreciated that a term spent at a Unit of this kind is in the nature of an eye-opener rather than a re-moulding. We hope that this is what it will remain for those who come to us, and that they will incorporate into their own philosophy and techniques whatever they may have found of value.

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Book Reviews

Creative Development

Reg Butler
Routledge & Kegan Paul, 10s.

The five lectures of which 'Creative Development' is the published text were given at the Slade School, University College, London, in June 1961. As a book of 'ideas connected with painting and sculpture, but more overtly with the problem of the development of the artist' it appears surprisingly small: it is written with something of the brevity of a series of examination papers. It is a collection of topics for research, thought and discussion. The picture it conjures up is of a conducted tour of a dark cave with the guide casting about with his torch to light up images such as one would expect to find on the walls of an artist's mind.

The pitch of Mr. Butler's ideas and the range of his references may be suggested by some examples.

The first lecture, called 'The Laws of Development', contains the book's only passage of firmly formulated dogma, relating the process of creative growth to the quantity and quality of the experiences to which the student is exposed, to his motivation in beginning and continuing to become an artist, and to his capacity to walk on the sea of accepted notions and standards without getting wet. On these principles Mr. Butler outlines a course of study and practice (this section is addressed obliquely to those who provide opportunities for art training) covering art history to date, technical processes, the literature of art, objective representation, and a period of supported freedom. Thought provocation begins in earnest with direct questions on subjects such as the value of the 'life-class grind', diplomas as incentives, and the possibilities of women becoming artists. Then a historical approach is put forward as a means of arriving at a frame of reference within which the student may analyse art as both a public and personal concern. Art and apothegm, art and irreligion, art and biology, art and sex, art and l. s. d., art and photography, art and criticism — these are some of the issues raised.

The 'good ground' student on whom these seeds fall will be thrust into a process of self diagnosis and orientation. He will examine his course, position and prospects, his motives, manners and means, as through a magnifying mirror. This is a formidable assignment even for students with a good general education, and with the British Museum, the National and Tate Galleries within dinner-hour reach, and who have tutors of the calibre of

Mr. Butler, concerned for the development of his students as artists and not as examination candidates. To the students before whom they were given, these lectures have an undoubted relevance. Their wider application, however, in provincial schools is more problematic: many students who are accepted for art courses lack a sufficient general education (G.C.E. O level, 5 subjects, at least) to enable them to grasp, let alone resolve, the ideas Mr. Butler puts up for consideration; and many schools have only recently come to fulfil their original purpose (envisaged by Haydon and Dyce in the founding of Schools of Design) as places where 'instruction in the processes of those manufactures which require art for their decoration is given' and for the 'actual production of patterns and designs for manufactures.' To distinguish between students of Fine Art and art students generally is not wholly a mark of snobbery. But whatever their bent — the point is made — art students ought to be mentally articulate and well-read as well as creatively active and curiously dressed.

John Brelstaff.

Creativity and Intelligence

Jacob W. Getzels and Philip W. Jackson
John Wiley & Sons, Inc. 1962, 45s.

There is much concern in many countries at present over the quantity of education available for the nations' most gifted children. This important and challenging book expresses an equally pressing need for concern about the quality and nature of the education provided. The authors refer to Terman's pioneer analyses of giftedness from 1925 onwards and note that a 1954 symposium on the gifted child showed little advance in conceptual development and fundamental knowledge over Terman's initial findings. They think the main reason for this block to further work lay in the equating of giftedness in children with high I.Q. They do not question the value of the I.Q. metric, but point to its limitations. It does not, for example, sample a sufficiently broad range even of cognitive abilities. The tests measure the capacity to recall, recognize and solve rather than to invent or innovate. The I.Q. may be the best single predictive measure of subsequent academic performance but, as longitudinal surveys have shown, many other variables affect school achievement. Some of these are cognitive qualities summarized by the term 'creativity' in this study; others may be social qualities concerned with moral character and psychological adjustment. *

*A. T. Barron's discussion of identification in *The New Era*, November, 1962 is very relevant in this connection.

The authors began their survey by collecting positive statements about children, each indicating some kind of giftedness. These were grouped into thirteen categories and submitted to groups of parents and teachers to evaluate: which were most favoured by teachers, by parents; which were most prognostic of 'adult success'? This produced some interesting results. They found, for example, that though both teachers and parents defined the gifted child in the same cognitive terms, teachers preferred such gifted children in the classroom but parents did not prefer them in the family. The correlation between the qualities defining giftedness in children and the qualities believed essential for adult success was nil for the teachers and somewhat higher but still low for the parents.

The authors then decided to concentrate on four of the categories for more detailed study. The work was carried out in a private school in the Mid-West which had detailed cumulative records and was willing to co-operate fully. A detailed comparison was made between two groups of pupils, the one high in intelligence but not concomitantly high in creativity, the other high in creativity but not concomitantly high in intelligence. A similar comparison was made between two groups, the one high in moral character, the other in psychological adjustment. The battery of tests used (including a number of new ones devised by the authors) is given in the appendix. Chapter 2 is a report on the exploration of cognitive giftedness; the highly intelligent and the highly creative children are compared in terms of school performance, achievement and assessment by their teachers, in terms of their own self pictures, their values, fantasies and aspirations, and as members of their family groups. This is followed by a chapter which discusses the findings in their theoretical and educational context: the theoretical formulations most relevant are Wertheimer's Gestalt, the restatements of psychoanalytic theory by E. Kris and L. S. Kubie, and E. G. Schachtel's dynamic perception theory. Chapter 4 reports on the exploration of psychosocial excellence and the comparison between the highly moral and the highly adjusted children. This is followed by a number of clinical studies — 3 children all the same in I.Q. and all different; and two families, one with 3 children high in I.Q., the other with 3 children high in creativity.

The authors present their findings modestly and with full awareness of the limitations of their enquiry. The number of children studied was limited and atypical; many of the instruments used were specific and unstandardized. The primary purpose was to explore certain neglected issues regarding

gifted cognitive and psycho-social functioning and they chose to go for depth and intensity rather than broad generality. We should be grateful to them for practising what they preach and embodying in a research project the qualities they point to as most likely to be understressed in teaching procedures and curriculum planning. All teachers and parents would benefit from studying the relevant distinctions set out on p.p. 124-132, an expansion of the basic distinction between intelligent and creative thinking, or in Guilford's terms between convergent and divergent thinking. The authors stress that it is not a question of either-or; educational programmes should aim to foster both.

The problem for the teacher is how to cope with the external and internal pressures which weigh the scales so heavily in one direction. The external pressures in the form of selection procedures, examination needs, the expectations of parents and employers, they are well aware of and often bemoan, while asserting their helplessness to do anything to change the situation. And maybe this is because the internal pressures are so strong: these derive basically from the fact that teachers are, by and large, the successful products of the existing system. There is a circular process at work here. Can teachers who succeeded by not being creative foster creativity in their pupils? Certainly this book brings comfort to those of us who have doubts about the efficacy of the system and suggests ways in which we may break out of the circle.

J. W. Tibble.

Rosegarden and Labyrinth: A Study in Art Education

Seonaid M. Robertson
Routledge and Kegan Paul, 32s.

Miss Robertson's new book seems to me the most important contribution to the theory of art education for some years. It is largely an analysis and exploration of her work as a teacher of the most diverse groups, varying from the teacher-training level downwards — mostly in the north of England. Her chief interest is pottery, and a clay model provides the starting point of her investigation; a simple arrangement of circular shapes, done blindfold, which the eleven year old artist described as a 'rosegarden'. Miss Robertson fastens on this, and pursues the rosegarden theme through its great manifestations in Persian miniatures and European mediaeval painting; at the same time, she becomes aware of other archetypal themes in her pupils' work — a 'labyrinth' surrounded the original clay rose-garden, and other pupils produce the equivalent in different media.

Further themes, especially powerful realizations of the mother-child relationship, emerge at the same time, and her pupils' studies of houses, harbours, forests, the sea — all take on a force and significance she had not previously grasped.

The criteria she eventually develops, with the help of other teachers, are fascinating; she finds that to be 'significant' in this way, work must be done in an atmosphere of complete self-absorption, unassisted by the teacher apart from the original suggestion of the theme. Sometimes, however, she goes some way towards creating the right conditions; in a mining district in Yorkshire she helps the children build a mine in the classroom, through which they crawl in darkness — their models and paintings subsequently reflect the theme not so much as a visual or tactile stimulus, but as a total experience. Subsequently, she takes another group on an extremely frightening visit to an actual mine, and gives a wonderful account of her return, to find the rest of the school (a teacher-training college) sitting at a formal dinner. To reduce an unbearable tension, she and her students have to crawl in single file beneath the tables before they can eat; a ritual act which released their pent-up emotions before they could be crystallized in the act of artistic creation.

It is, I feel, unfortunate that Miss Robertson does not pursue the significance of this further, for the book is undoubtedly most rewarding when she concentrates on the nature of the creative act itself. There are several fascinating written accounts by student-teachers of their first attempts at modelling in clay blindfold, and their discovery of an overwhelming theme hidden within the material — a mother and child, for example, which one student felt he had unconsciously begun shaping from the first moment of touching the clay. It is, surely, this discussion which would have benefitted most by being placed in a historical context — one remembers the appeal of such themes to Michelangelo and Leonardo, (and one of her pupils creates and describes creating what is indeed another Virgin of the Rocks); and after all much Renaissance art criticism concerns the discovery of theme and form within the artist's material. Unfortunately, however, Miss Robertson reserves the historical discussion for the two main symbols — Rosegarden and Labyrinth. Here she is on uncertain ground, and her comments have neither the scholarly insight nor the psychological penetration to throw much light on either. Her chapter on the garden in art is the weakest in the book; there are several inaccuracies, and a discussion of the Dame à la Licorne tapestry which hardly attempts even to outline its mediaeval context. By

contrast, the excellent illustrations from her pupils' work explore the theme with the greatest power, and amply justify her contention that such themes not only liberate the child's creativity, but enable him to partake, through them, in the essential human experiences — and thus to grow. One can only hope Miss Robertson's re-definition of education through art reaches the widest possible audience — it should inspire artists and teachers equally.

Hugh Vickers.

A Basic Course In Art

L. Lawley
Lund Humphries Ltd., 21s.

In some ways Mr. Lawley's book **A Basic Course In Art** may be thought of as 'the book that had to be written'. It is based on personal experience of a Summer School in Basic Design which made him aware of what was going on in the vanguard of art education at that time. Whether there is need for a book such as this is not as clear as Sir Herbert Read supposes in his foreword to the book, for it turns out to be a curious mixture of good practical advice and shaky art philosophy, and it is not a big enough book to explore both of these sides fully. What was needed was an expanded statement about the beliefs of those who feel a need for basic design teaching; something which would have carried beyond the recent statements in **Motif**, admirable though these are in themselves. In this way teachers of art would have been able to set about making their own conclusions about the relevance of basic design to their work; it is one of the weaknesses of this book that it is not tough enough on the level of ideas to be able to do this. That basic design has some relevance is not seriously in doubt, but a series of often admirable exercises on the practical level is not material in determining its degree of relevance.

Some of the suggestions for further study and experiment which appear at the end of each chapter are very worthwhile and just the sort of thing to revive the flagging teacher of art; they do not seem to depend for their value on the acceptance of any basic design framework. The illustrations, apart from some of the children's work, have an unpleasant quality which is surprising in a book which lays so much emphasis on the importance of visual training.

In the last chapter of the book Mr. Lawley sets down what he considers to be the importance of art in modern education, and at the same time makes a clean sweep of most of the activities that are attempted in a school studio.

He makes out a case for the basic course as something that informs all these things. In it a little of the dogmatism which he has tried to avoid creeps in, so we are told that in pottery the use of floral patterns leads to pretty effects and should be resisted. One has some sympathy with this; but teachers of art can only start with what is there, and not with what they think ought to be there; floral patterns have sometimes to be accepted as a beginning. Mr. Lawley also asserts that 'An architecturally ordered town is the symbol of an ordered society.' What does he mean? I am not sure that good town planning (whatever that is) creates good people or that the reverse of this is true. Convictions about the nature of towns are arrived at through a study of the total needs of people and do not arise through visual training alone, as the writer seems to suggest. An attempt is also made to establish the relevance of the modern artist to daily living: 'It is men like Mondrian who helped to forge a basic language of design.' After other statements of this sort we are told 'that the work on the basic course will lead the student to an understanding of contemporary painting.' It well may do this, but there will be as many ways to this happy state as there are people: basic design does not enjoy a monopoly in this respect. The response to works of art and the need to create them springs from a deeper level than the level of visual considerations.

A question is asked in the introduction to the book 'How many people when shopping know how to make an intelligent choice between different articles displayed?' Another question to follow this one might have been 'Why is it important for them to do so?' What is it that makes art teachers want to turn their students into consumers of good taste? The only objective criterion in buying products is to know if they will function efficiently in the widest possible sense, and most people lack the resources to be able to test them properly. This is a book to have on the shelf for practical purposes but it will remain a disconcerting book to read.

John R. K. Davie.

Visual and Plastic Stimuli in Art Education

Series No. 3
U.N.E.S.C.O., £3.10.0.

These thirty slides are apparently intended to help lecturers in training colleges: they should stimulate the students so that later they can present art interestingly to early adolescents, notoriously a most difficult group to prize from their conventional ideas towards real creativity. The slides will probably succeed in giving young and inexperienced teachers some new ideas

with which to enliven art lessons; but the booklet which comes with the slides should be much more explanatory, and the slides — examples of young art students' work — should be of a much higher standard. Many of them seemed to me rather dull, though the colour reproduction itself was quite good.

The first slide is of an adolescent's painting of himself against the light — an interesting start to the collection. The booklet explains that here the adolescent has forgotten his self-consciousness and bewilderment and that in seeing himself against the light he has enjoyed a novel visual experience and has then expressed this visually. There is another interesting experiment in light expressed in slides 2a and 2b, again self-portraits but in blue, with a local light placed below the painter's head, giving an exciting result. The same student has also painted what he has seen in a shiny tin which distorted his face. Accompanying these two slides is a reasonably descriptive piece of explanation.

Experiments in the texture and glazing of pottery seem the most creative work that these students have produced but here, as elsewhere, visual and plastic stimuli are unnaturally separated. In the glazing experiments two pots were moulded and then glazed differently. Why not combine the fun of making the pots with that of varying the glazing? The following section illustrates the effect of placing pieces of wood or slate or glass together to form abstract pictures, but why were the broken slates (whose colours are beautiful) not in the colour section?

Slides 3a, 3b, 4a and 4b are self-portraits again, but drawn in the negative and made positive on light-sensitive paper. Why? Surely the point is to make the student realize the importance of light and shade in relation to three-dimensional figures; but the booklet does not make this clear. This seems to me the essential weakness of the slides and their explanatory booklet — the lack of excitement which the use of new materials ought to create. A student teacher must be left with something dynamic, something thrilling which can be carried on to his future classes, ideas that can and must lead to new ideas. The original students may have felt this excitement, but these slides and explanations do not convey it. It is conveyed, however, in **The Developing Process**, a booklet published by King's College in the University of Durham on the occasion of an exhibition at the Institute of Contemporary Arts, London 1959 — so it can be done.

Slides 5 and 6 illustrate an attempt to create interesting shapes by arranging a chair so that it cast shadows on a wall, and photographing the shadows —

an experiment in 'visual stimuli'. The result is not particularly creative, and again no mention is made of the importance of connecting the 'visual' and the 'plastic' stimuli. This unnatural separation, mentioned above, means that the student, instead of being carried enthusiastically from one experiment to another, is left with unrelated, or insufficiently related, separate experiments so that the effect is inevitably lessened.

Slides 7, 8 and 9, however, are in themselves creative and exciting, and here both visual and plastic stimuli were used together. A striped black and white cloth had been thrown down, and the students noticed how the stripes arranged themselves and then interpreted in black and white 'collages' what they had seen. Other experiments were attempted in the same field.

The spinning tin — slides 10, 11 and 12 — makes the next experiment. We read: 'this movement, from the initial spinning until the tin came to rest, was observed repeatedly; then drawings and models in cardboard were made.' Surely the whole importance of this exercise is to follow the movement of the tin and then to create static movement? This is of great importance in relation to the drawing and painting of human figure groups; but this point was not made. The experiment ends there: it begins for no expressed reason and ends for no obvious reason. It would not matter where this section was placed — indeed most of the sections are like this, unrelated to any clear unifying idea.

There are experiments in 'colour as pigment' — copying colours in paint from colours in wood, and overlapping coloured paper transparencies to see the new colours thus created. There are also experiments in geometrical form — hollow cylinders of the same diameter but of varying lengths demonstrate that the deeper they are, the darker they become. Again, both these groups have no real coherence even in themselves.

As an art student, I feel that here is a good new teaching medium, which has great advantages over books alone, but which in this case is somewhat wasted. As the explanatory notes are so inadequate, a good book on basic design would have to be read in conjunction with them. It would perhaps have been better to have illustrated and discussed one or two experiments in greater detail, and to have connected these experiments more closely together: quality rather than quantity would surely have a more dynamic effect on the student teacher. This is a worthwhile UNESCO experiment which could be improved in future editions.

Adrian Myers (Age 17).

Industrial Design Technology

An interesting experiment

Science and the arts are linked in a new kind of post-graduate design course to begin October 1963 at Manchester College of Science & Technology. This course, Industrial Design Technology, is intended to teach the scientific study of the many cultural and technical factors which influence, or are influenced by, the design of products of industry. Subjects such as visual arts, history of ideas, arts and technology, human sciences, statistical mathematics, and industrial products can be related to each other through the new operational sciences such as information theory, ergonomics and operational research. The success of these operational sciences in extending the areas of precision and measurement from the study of natural phenomena and technology to the study of human activity makes it possible to relate both arts and science to industrial design.

Design is to be taught as a number of specialist tasks to be carried out by design technologists in collaboration with specialists in creative and aesthetic aspects. All students will receive training in an appreciation of aesthetic and social factors, introductory statistics, information processing. Each student then chooses for individual study two of the special subjects such as measurement of user requirements, systematic design methods, design management and design for new materials and processes. This course, a bridge between scientific and humanistic disciplines, may be the first at which industrial design is studied as both scientific and cultural discipline at University level.

M.C.

Correspondence

March, 1963.

Dear Editor,

'An Approach to the Further Education of Early and Less Able School Leavers'

The above article in the March issue of **The New Era** on the project outlined in 'A Majority without Education' by Mr. Owen Whitney, deals with a vital question in need of publicity. Mr. Whitney's plan must win the interest and sympathy of anyone conversant with the educational problem of the less privileged young worker. Much more should certainly be done for him — and her.

But it is not true, as seems to be implied, that nothing has been done in the years since the 1944 Act laid down its hopeful provisions. This misconception probably results from the inadequate treatment which is given in the Crowther Report to experiments both in teaching in Further Education and in the training of teachers for this field. Ministry of Education statistics show that at present nearly half a million young people are in part-time day release classes. Many are having a vocational training, but this usually includes general studies; and a considerable number of boys and girls are released by their employers solely for general education. Readers are referred to the L.C.C. booklet 'On from School'.

Valuable experimental work has been and is being done, in London and outside. In one London Day College a very interesting course was run on Film Appreciation. From another, enthusiastic students (some in stiletto heels) spend weekends studying the clays and sandstones of the green belt. Several colleges plan courses which involve outside speakers, visits, and projects. Magazines produced by students are in existence. Almost all colleges use the discussion method, and a tutorial relationship between staff and students is common. In some areas and towns (e.g. Essex and Stevenage) there is a close link between youth work and further education, the same tutor having responsibility for both kinds of activity.

Since 1947 the training of teachers of general subjects in further education has proceeded in training colleges for teachers of technical subjects. Garnett College, London, has trained many and numbers increase each year. These teachers are carefully selected, special attention being paid to personal qualities, and to anything in their previous experience which gives them understanding of young people and their environment. Training in the colleges stresses the tutorial, informal approach in teaching the less academic young worker. The psychology of the adolescent, and the problems of the 'mass' culture in which he lives, are studied.

Various bodies, such as the Association for Liberal Education, have shown interest in this work.

It is encouraging to learn that the W.E.A. are playing a part in this important educational development; but it would be a pity if the experience already gained were to be ignored.

Yours faithfully,

Margaret Diggle,

Senior Lecturer in English,
Garnett College (L.C.C.),
London.

February, 1963.

Dear Editor,

In the November issue I was interested in one sentence of the paragraph headed 'N.E.F. Teams should emphasize method rather than apparatus.' Since Infant Education is involved I cannot see how apparatus and method are going to be separated because children in the Infant Department learn by handling things. Apparatus, therefore, whether improvised in the form or guise of toys or set is an absolute necessity in an Infant School and an integral part of the method.

May I take this opportunity to wish you and the New Era every success.

I am,

Yours sincerely,

Manori V. Hyslop,
Edinburgh.

MISCELLANEOUS ADVERTISEMENTS

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THE DAVIDSON CLINIC, EDINBURGH. SUMMER SCHOOL - 31st JULY to 6th AUGUST. Subject: UNDERSTANDING OURSELVES AND OTHERS. Speakers: Dr. Michael Balint and Enid Balint, and other Guest Lecturers. Full particulars from the Secretary, 58 Dalkeith Road, Edinburgh 9. Tel. NEW 5550.

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Editor's Letter

'The educational system must set itself not merely to surmount obstacles . . . but to provide opportunities, for active living, for satisfying achievement, for feeling significant, for fulfilment.' ★ Most of us would agree with Sir Julian Huxley: why then do we progress more slowly than we would wish? Professor Tibble last month in his review of 'Creativity and Intelligence' suggested that since 'teachers are, by and large, the successful products of the existing system', internal pressures resulting from this fact, as well as from the obvious external pressures, may perhaps make it difficult for them to foster creative thinking. And creative thinking is what we desperately need, if we are really to be the progressive educationists we call ourselves. Not only must we face, in company with the young, the realities of our dangerous age, but we must surely ask ourselves why, recognizing these realities, we are so powerless in the face of them. Professor Corbett this month discusses the challenge to our Universities today, and says that 'the supreme task of helping to secure the human future' stands 'in constant judgment on the force and completeness' of his thought. He suggests that teachers in higher education must 'take the fearless course . . . and bring decisive issues into the open, apply their many-sided talents to them and work at them with the young.' This recalls James Porter's suggestion in February: the teacher must 'pool his resources' with those of his pupils, 'involve himself and his charges in dynamic learning situations which enable them both to discover each other.'

At the same time, it seems to me, we should try to discover more about these 'internal pressures' which do not **permit** us to be honest with ourselves (much

less with our pupils) an honesty which is the **sine qua non** of a creative relationship, as Elisabeth Rotten said to me recently in a discussion which we will report later in the year. Then we hope also to publish an article on the nature of these internal pressures and of the defences we put up against our anxieties — because it is they which largely prevent our fully practising what we preach.

Returning to Sir Julian Huxley's remarks — the provision of 'opportunities for active living, for satisfying achievement, for feeling significant, for fulfilment' might be a description of the American work-study programmes discussed in this number. Here are educational methods which give the young the chance to be involved, as all healthy youth wishes to be, in the working world, as well as to learn about it. We are grateful to the American Section for producing these two articles from Ohio and New York City, as well as that written by an ex-student of Antioch, whose lively tribute from 'the receiving end' should shake us too out of any ivory towers we may still covet! In their last year, the Hamburg school-children (as we learn from our first and very welcome German article) also discover local industries at first-hand.

The **principles** described in our American articles could well be applied in much less affluent countries: to find such articles seems to me to be one of The New Era's functions. But we also need descriptions of educational methods tried in more adverse conditions, and I am saddened by the

(Continued on p. 116)

★ **Education and the Humanist Revolution** (Ninth Fawley Foundation Lecture).

Look Out

The International Secretary's Column (5)

James L. Henderson

Senior Lecturer in Teaching of History and
International Affairs, University of London,
Institute of Education.

Parent teacher co-operation is regarded by most educationists as axiomatically desirable, and it would be scandalous nonsense to contradict them. This month however I would like to take a closer look at the axiom with the object of discovering how widely operative it is and what exactly it implies.

A basic minimum of such co-operation clearly exists in every kind of society without the need of any formal organization to foster it. Parents entrust their young to the wise men and women of the tribe at appropriate times, they take their children to school daily and sometimes board them there termly, though whether the latter habit is indicative of more or less liaison between parents and teachers is a moot point. Consultations between the two do of course take place, but more often at times of crisis and especially when things go wrong rather than when they appear to be flowing smoothly. However, co-operation, as distinct from consultation which has always existed everywhere in some form or other, is a quite modern phenomenon though with a Froebelian and Pestalozzian ancestry. Moreover the N.E.F. can claim a fair share of the honour in promoting it. Two factors have perhaps been chiefly responsible for the necessity of its appearance, first the increasing accessibility of education to the mass of mankind and secondly the insights of modern psychology, which have brought out the essential importance of a close partnership between home and school.

It will therefore be of interest and value to discover through our own and other channels how widespread such formal co-operation is: whether it is equally distributed between boys and girls, whether the initiative for it comes more from the side of the parents or the teachers, what is its geographical and socio-political incidence. In order to evoke a response to such questions I would like to list below a few examples of actual or potential parent-teacher co-operation, culled from personal experience or report.

- 1 An association formed for some particular, short-term purpose such as raising money to provide a school swimming bath or stage or to finance a school expedition: more altruistically, to provide a fund for helping in cases of hardship, such as refugee children.
- 2 A more or less permanent association concerned with running a series of termly meetings between the parents and teachers of a school or schools in a given area, sometimes of a purely social nature (buns and bonhomie!) and sometimes with a definitely pedagogical end in view. In the latter case, typical subjects are the merits of 'streaming' or 'non-streaming' in Primary school, methods of selection for Secondary education, the optimum age for subject-specialization, sex education or patterns of punishment and reward.
- 3 A recent development in Great Britain, namely the founding of an 'Association for the Advancement of State Education.' This body, though not limited to parents and arising out of a peculiarly English phenomenon, namely the hitherto highly privileged position of the Independent Schools, is working to enable parents to know about their own local state schools and to bring pressure to bear on the authorities to remove anomalies in administration and instruction by ventilating current issues such as teacher-supply and size of classes. Originally pioneered by a local group in Cambridge, there is now a national organization with branches in various parts of the country. It is a democratic phenomenon, for it marks the stirring of public conscience over the present discrepancies between the kind of education paid for out of parents' private pockets and that supplied out of public funds.

We, in the N.E.F., should surely be on the look-out for ways of turning what is still a minority of parent co-operators into a majority, eager and willing to share with the teachers of their children the job of making economic, political and psychological sense of the world of today.

Work-Study Programs from America

Samuel Everett

President, United States Section, NEF

Are work-study general education programs at secondary and college levels desirable? In practice the answer in the Western World is that work and general education are, and should be, separate. This accepted dichotomy largely prevents teachers in formal institutions of learning from exploring, and utilizing, except in fragmented form, the educational experiences of the world outside classroom walls.

The New Education Fellowship is an appropriate group from which a challenge may be mounted to established dogma of all kinds, including the segregation of work from study, for we are humanistic in our values and experimental in outlook. It may well be that one world in education is as important as one world in society. Indeed, the former may well be a prerequisite to the latter.

In practice, fortunately, programs in specific secondary and higher institutions have challenged the separation of work and general education. Descriptions of two of these, from America, follow. One is a general education program in the high schools of New York City. The second is a liberal arts program at Antioch College, a private institution at Yellow Springs, Ohio. The Antioch account is supplemented by a college student's statement of what a work-study program means to her.

It is our hope that the appearance of these articles may stimulate theoretical discussions of the issues involved, as well as accounts of additional examples which may contain promising ideas for the building of educational programs in both industrially developed and undeveloped countries.

Evolution of an Experimental College

J. D. Dawson

Dean of Students, Antioch College, Yellow Springs, Ohio, U.S.A.

A liberal arts education encompassing the total personal development of each of its students is the concern of Antioch College. Founded in 1852, with Horace Mann, pioneer in American democratic education, as its first president, Antioch was from its beginning in advance of most colleges in its policy of co-education and non-discrimination in admission, and in its emphasis on science as an important component of a liberal education. Reorganized in 1920 under the leadership of Arthur E. Morgan, an educationally minded flood-control engineer, Antioch has conspicuously evolved during the past four decades as an experimental venture in American undergraduate education.

The means by which the College endeavours to achieve its goal of preparation for effective and responsible living in contemporary society are essentially threefold: first, a rigorous academic program which combines for every student general education studies in the liberal arts and sciences with specialized study in a chosen field of concentration; second, a program of working experience commonly called the co-operative plan, designed to enrich and integrate the student's understanding of both theory and practice; third, a campus environment in which democratic participation in the life and functions of the college and the development of personal responsibility are a vital part of education.

These core principles, firmly established in the redeveloped program of 1921, remain central to the

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Antioch of today. Evolutionary changes have taken place. Antioch continues to be experimental and to modify and expand its program to meet changing conditions and changing needs. The locally circumscribed scene of work and study of the 1920's has been so expanded that it now spreads over a large part of the globe. But the broad goal of personal effectiveness, to be achieved through the three basic overlapping and integrated phases of college experience, remains unchanged.

Antioch students come from many parts of the world and from diverse economic, social, national, and religious backgrounds. They have in common a desire for a rich academic education, for opportunity to explore vocational and personal interests in practical work situations, and for increasingly responsible participation in social and community living, both on and off the campus. The College for its part must carefully select students who can meet not only high standards of scholarship but also equally demanding standards for the handling of practical and personal experiences.

Of a total student body limited to approximately 1,700, with a slightly higher proportion of men than of women, the resident enrolment at any given time is about 800. The College operates on a year-round basis, with four quarters in each calendar year. Each year a student normally spends two quarters, totalling twenty-two weeks, in study on the campus, alternating these with two work quarters or other off-campus experience, totalling twenty-six weeks. The remaining weeks constitute vacation periods. Most students take five years to complete the program; a few are able to meet all requirements in four years; still others need six. Each year about one hundred students at the third- or fourth-year level arrange through the College's Antioch Education Abroad Program to experience both study and work outside the United States.

The Academic Program

The curriculum at Antioch requires of all students evidence of competence in the major areas of knowledge in the humanities, the physical sciences, and the social sciences. Mastery of certain of these areas at the time of entrance or later, as measured by proficiency tests administered separately from the regular curriculum, may free an individual student from the necessity of repeating or duplicating fundamental courses, and offer him the

opportunity to pursue in greater depth some of his general education studies.

All students undertake work in general education concurrently with courses of special academic or vocational interest. For most, the ratio of specialization to general studies is about 60 to 40. There are twenty fields of concentration, ranging from Art to Engineering. Each student's special field comprises a planned program of studies supervised and concentrated in one academic department, but drawn from the offerings of several departments and individualized to enable him to acquire both broad understanding and considerable depth in his field of interest. Independent study and self-direction are encouraged through individual projects completed both on and off the campus.

Contributing strength and depth to the intellectual environment of the Antioch campus are two long-term independently supported scientific research institutes, the Fels Research Institute for the study of human development, the Charles F. Kettering Research Laboratory devoted to the study of photo-synthesis and nitrogen fixation, as well as projects in behaviour research and anthropometrics. These research projects provide resources for student investigation and occasionally offer specialized co-operative job opportunities. In addition, the College itself conducts continuing research in educational methods and processes.

The 'Co-operative Plan'

Perhaps the feature of Antioch for which the College is best known is the co-operative plan, designed to provide student experiences which will encourage personal growth, increase their understanding of the practical applications and implications of their academic learning, and offer them opportunity for vocational exploration and testing. With ninety weeks of successful work or equivalent experiences required for graduation, students spend their work periods on actual paid jobs, under normal employment conditions. Ordinarily, jobs are arranged by the College, after exploration and choice from among the opportunities available and careful consideration of requirements and qualifications; occasionally a student will seek and arrange his own employment. Once the job has been agreed upon and the arrangements made, it is the student's responsibility to carry through independently, to meet the

demands of the job. It is further the student's personal responsibility to make his own living arrangements in the community to which he goes and to manage his own finances and his planning for leisure activities. The College provides resource information, but the use of it rests with the student. Most students respond eagerly to this kind of challenge and take pride in the confidence placed in them and the independence they enjoy. There are surprisingly few failures. The growth which occurs during job periods in maturity, self-assurance, and practical competence is often spectacular.

In the early years of college, the jobs are elemental in nature, varying with students' interests, skills, and maturity. Work may be in offices, newspapers, libraries, hospitals, factories, camps, or other types of organizations offering appropriate experience. For some of the younger students, pride in learning to do even a routine job responsibly and well, and to establish effective inter-personal relationships with working colleagues may be the most significant rewards. For others, finding a place in a strange community, exploring its cultural, civic, and social resources, may be the high-light of the first job experience. Still others are able to utilize their first job to explore possible areas of vocational interest and test their own abilities.

Whatever the specific job or its setting, the student has some opportunity to focus his academic learning on a new and meaningful situation; most students use such opportunities well. One first-year student summarized her first job experience thus:

'I can say that the job itself has shown me how one's co-workers can influence his whole outlook on a job. It has shown me something I had never experienced before, monotony. Because of the location I have learned what a great city Washington is and it has shown me what it is like to live on my own. I would not have missed it for anything.'

In the senior years, jobs are usually more specialized and closely related to major fields of interest. Students who are looking forward to educational work are likely to be working as student teachers in schools; prospective psychologists may get experience as sub-professional assistants in hospitals, social agencies, or personnel offices; government students participate in production or research work in public service; business administration students are employed in public

accountancy, sales, or managerial work in business firms; biologists, chemists, and pre-medical students are engaged in scientific laboratories in production or research; geologists participate in field surveys; physicists and engineers do testing and research work in industry or other research organizations. In design, drama, and music, there are experiences available to co-operative students in commercial art firms, museums, planning agencies, camps, and theatres.

Students with major interest in the humanities are not so readily placed on jobs specifically related to their academic studies, but they do have significant experiences in schools, libraries, historical societies, publishing firms, newspapers and magazines, and other organizations doing writing, teaching, and research. Students majoring in fields which do not have obvious vocational outlets nevertheless find the co-operative plan valuable in discovering realistic directions for their careers and in increasing their understanding of human relations and values.

Responsibility for advising, placement, and administration of the co-operative program is in the hands of a group of faculty known as the Extramural Department. The eleven faculty members who make up the Department devote their full time to counselling and making job arrangements, facilitating the evaluation of job experiences, and helping students to co-ordinate their off-campus experience with their academic programs.

During each quarter, members of the Extramural Department visit students and work-supervisors on jobs and make arrangements for replacements. They are also in search of new job opportunities as the need arises. They meet with student groups in job locations to keep in touch with their interests, concerns, and progress. Occasional educational seminars are conducted in job centers with the assistance of employers or other local persons who serve as speakers or discussion leaders.

At the end of the job period, each employer makes a comprehensive evaluation of the student's work, which often includes constructive comments about his abilities and possible suggestions for improvement. The Extramural advisers discuss these reports individually with students when they return from their jobs; these and the students' own appraisals of their jobs and their performance play

an important part in planning for future assignments.

A requirement for each job period is a written report, which the student is expected to prepare with care and thoroughness. The paper may be a description and analysis of the job itself, or it may be a discussion of some topic of educational relevance. Such a report might, for example, be a sociological study of the community in which the student has worked, a report of research he has performed in connection with his job, or an educational project made possible by the use of museum or library facilities to which the student has had access during the job period. The papers are a significant element in the integration of on- and off-campus experiences. They are read not only by the Extramural adviser but by the academic adviser as well. Often they serve as springboards for new directions of academic and vocational exploration.

The values and the impact of the off-campus experience for students cannot be easily summarized. Student papers reflect a variety of evaluation almost as great as the variety of students themselves. Some are simple and straightforward; others are highly intricate and complex. For some the significant experience is that of successfully managing their own living on a very limited budget — realistic training for future family living. For many girls, the co-operative program provides the only actual working experience they will have prior to marriage. For both men and women, the sequence of job experience often confirms and strengthens the vocational goals with which they entered college. For others, their jobs may well provide a basis for realistic rejection or alteration of tentative goals. It is significant that a smaller proportion of Antioch alumni than those of most colleges change their vocational fields once they are established in them after graduation from college.

But there are equally significant personal and non-vocational values which appear again and again in student appraisals of their work experience. Among them is that of the discovery of the satisfaction of service to others. One student wrote, for example, at the conclusion of a work period spent in a home for convalescent children, 'The job gave me the refresher of being able to help people in a small but constructive way, a break from the constant striving for self interests.' A student

working in a hospital reported, 'We will tend to forget the pain and suffering we have seen and felt, as soon as possible, but not the patients. They're people and should be treated as such and they aren't easy to forget.' Perhaps the most representative and significant perspective of all is indicated in the summary statement of the student who wrote, 'The Antioch co-op program has afforded me the opportunity of gaining contact with previously unknown aspects of myself and the surrounding world. I suspect that the attitude which has become engrained in me as a result of this will nurture similar activity in the future.'

The addition in 1957 of the Antioch Abroad Program has extended the concept of integrated work, study and living to areas all over the world. For a carefully selected group of students, a year or slightly more of academic work done abroad, combined with language study, travel, and work experience can be uniquely effective in furthering the personal growth which Antioch strives to foster, and in increasing ability to participate intelligently and objectively in their own society. The program is being continually evaluated and expanded. It now includes a short-term plan in Mexico, Antioch-sponsored programs in centers in Germany and France, and many highly individualized programs in other parts of the world. For those students who participate, careful planning of both the academic and co-operative job phases of their experience is made in advance, with Extramural, teaching faculty, and the staff of the program itself taking part. After the student's return, all of these people again take part in the summing up and evaluation of the experience. The academic work done abroad may contribute to the student's general education program, to his field of concentration, or both.

However the details of their out-of-the-country experience may be arranged, students return to Antioch with new perspective, with understanding of grass-roots conditions, cultural values, and human problems which no classroom could provide alone.

The Campus Community

Community life at Antioch, though no less real than the academic or co-operative programs, is more difficult to describe. Its roots are embedded in the central aim of the College — concern with the total personality development of the student. There is

continuous and conscious attempt to foster an environment in which students may live realistically in terms of their best expectations and standards. The College operates with a minimum of the kind of rules and regulations which in many colleges become targets for evasion. Instead, a code of standards, scholarship, workmanship, fair play, consideration, taste, and integrity has been evolved to which students and faculty members are for the most part deeply committed. Living by the standards expected at Antioch requires a degree of responsibility which strengthens the student and the community. Although inevitably some students and other members fall short in their efforts to live up to their responsibilities, the positive values of the standards approach to community life far outweigh the difficulties. The honor system, which has been discarded or modified on many college campuses, is still successful and highly prized at Antioch.

A unique feature of the Antioch community is the degree of participation by students in the functioning of the College and in the governing of the community. In the overall governing educational policy board of the College, the Administrative Council, there are three elected student representatives and six faculty members. There are student members on nearly all faculty committees, with regular voting privileges. The Student Personnel Committee, for example, has four student members and five faculty members. This committee passes on individual exceptions to curriculum requirements, recommendations of Seniors to the faculty for graduation, re-admission of students, and all matters of student tenure. Teams of upperclass students are selected each year by a student-faculty committee to live with each hall group in the dormitories acting as advisers to new students and

as coordinating leaders for the upperclassmen in each hall. These hall teams are considered by both students and faculty to be the most effective force for guidance and community leadership on the campus.

In most academic departments, advanced students are employed on the co-operative plan to serve as teaching assistants during their regular work periods. This arrangement identifies a large number of students in the educational program of the College, as well as providing significant pre-professional experience for those students.

Community life is under the direction of an elected Community Council consisting of six students and three faculty members. In turn, this Council elects a Community Manager, a student, who administers the policies of the Community Council and manages other offices of the community. The Community Government owns and operates the Community Bookstore and the College newspaper; it also shares in the financing and operating of the intramural athletic program, the theatre and music programs of the community, the radio station, the Union building, and the securities program. The Community Manager and the Dean of Students have a continuing co-ordinating relationship in unifying the concerns of students and the College in the life of the community.

Antioch makes heavy demands, both intellectual and personal, on its students. The College provides the best climate it can to help students meet those demands successfully. Recreational and social life are educationally oriented, not competitive, artificial, or something apart.

There is a sharing by students and faculty in many aspects of the functioning of the College community. This sharing opens the way for close and genuine relationships between teacher and student, between administration and the student body, and among students themselves, as well as between students and those with whom they come in contact away from the campus. There is an air of academic freedom among students and faculty that unites them in a common quest for truth and for finding meaning and significance for living. For those students who can meet the challenge — and most of them do — an Antioch education can be the beginning of progress along the road toward the kind of wisdom

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and life-time rewards that come from developing what one student described in his co-operative paper as 'an attitude of understanding and compromise (which) will almost surely be carried over into other areas of his life, and I think and hope, may sweeten the whole as well as the part.'

Mice, Men, and Antioch

Deborah Weiss

Graduate Student, Harvard School of Public Health, Cambridge, Massachusetts.

In September, 1957 I became an Antioch student with a professed vocational goal of biological research. In June, 1962 I shall become an Antioch alumna with a vocational goal of biological research.

The above facts certainly fail to reflect any dramatic changes wrought by the Antioch Work-Study Plan. The area of greatest impact of Antioch work experience is frequently that of determining or directing academic concentration and vocational choice. Apparently in my own case one must look elsewhere for evidence of the end results of Antioch's unique extramural opportunities.

Admittedly, these end-results are in many ways subtle and difficult to isolate. A retrospective review of five years is an unwieldy and formidable task. In the very last analysis the whole must be seen as a whole. Ultimately, individual growth must be taken as the result of a whole complex of inseparable forces — General Chemistry II together with the hospital laboratory; Community Government together with living on a budget; Xenia Avenue together with Times Square. Nevertheless, in the discussion which is to follow I shall attempt to correlate certain aspects of my personal development with the sequence of co-op jobs which served to guide and determine this development.

The most significant impressions gleaned from twenty-four months as an Antioch co-op may be seen to have one common denominator — people. These impressions as well as the insights and values engendered by them have directly altered and shaped my vocational plans and expectations.

When I began Antioch my image of 'biological research' was a sterile and impersonal one. The

image incorporated a secluded laboratory, some white rats, and some vaguely defined problem of some vaguely sensed scientific import. Nearly five years and six co-op jobs later, the white rats have been joined by human beings; and the work at hand, though still vaguely defined, has acquired a *raison d'être* — humanity.

This process of 'humanization' has been gradual and diffuse. In both genesis and implication it consists of two easily distinguishable facets. In each job situation the element of 'people-ness' exists in a dual sense: (1) the immediate reality of personal contact; and (2) the more abstract perception of how one's work involves and ultimately affects people.

Inherent in my initial image of biological research was the certainty that contact with people would

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From

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not be essential to my work. I felt that I lacked the patience, empathy, and social adroitness necessary for effective performance in any kind of service capacity. In apposition to the usual cliché, I did not want to work with people. Thus it was with much trepidation and uncertainty that I impulsively chose to work as a receptionist in a family service organization during my third year at Antioch. I selected the job explicitly for the purpose of challenging my long professed distaste for personal contact. The profound delight and satisfaction I drew from my work at the Salvation Army demanded a quick and thorough re-evaluation of my former position.

The final and most crucial test was met during the three months I spent as assistant in the Antioch Biology Department. In this capacity I was called upon to communicate factual information, to instruct in specific operations, to convey both the substance and spirit of biology, and to be sensitive to the needs and limitations of the group. My at least partial success in establishing rapport with a group and with individuals as well as the tremendous satisfaction derived therein were the decisive factors leading to the permanent incorporation of 'people-ness' in my scheme of things.

Immediately following my assistantship I went to a large institute for cancer research, where my initial 1957 image of biological research was at last fulfilled. Here I had the opportunity to spend eight hours a day alone with my microscope and lab. equipment. Although the ever-changing microscope field held a certain fascination, I was aware of an enormous void. The absence of sharing, of response, of reciprocity, was glaringly apparent. I experienced a new sensation of impotence and alienation.

In response to the experiences related above, my image has become 'humanized' in the very real sense of personal contact and interaction. The possible ways in which this can be translated into specific vocational plans are of a variety: teaching, administration, clinical investigation, and many more.

The more abstract perception of how one's work involves and ultimately affects people, is much more difficult to observe and interpret. There is virtually no occupation which does not in some way serve or benefit a given group of individuals.

Ultimately, the labor of every man relates to the life, well-being, or convenience of other men. Nevertheless, distinction may be made in the case of two properties of this relation: (1) the directness or indirectness of the route from worker to recipient; and (2) the generality or specificity of the recipient.

The first property may be illustrated by contrasting my work on a job at the National Institutes of Health with that in the Biology Department. At NIH I compiled and interpreted statistical information for the use of administrators and legislators in planning and providing facilities, programs, and funds for the education of medical research personnel. It is barely (but *just* barely) conceivable that someday, somewhere, some anonymous individual will receive a fellowship or additional laboratory space as a result of my efforts. And while he remains anonymous, so my reports and work sheets lie quietly and anonymously in the bottom drawer of a vast file cabinet.

At the same time in Yellow Springs a certain freshman boy will this quarter indicate his choice of biology as an academic major. I shall feel a certain warmth in knowing that I have played some small part in this decision. Moreover, I shall remember the curiosity, attention, and excitement with which he would respond to a laboratory discussion.

The generality or specificity of the recipient of one's labors is patently illustrated by contrasting my work at the family service organization with my first job in cancer research. At the service organization an individual may walk in off the street and receive a short while later a sum of money, lodging for the night, or encouragement and advice. In this case, not only is the recipient limited to a single individual, but the assistance provided is intended only to meet the immediate short-term crisis.

In the cancer research, on the other hand, a worker virtually never has the opportunity to see his contribution eliminate the suffering of an individual. Nor can he ever forget the idea that his work may very possibly be roaring down a blind alley. Yet he can always grab at the thin (yea, infinitesimally thin) thread of hope that his work may someday make possible the answer to the jack-pot question and hence save the lives and eliminate the suffering of millions of persons annually.

Thus I have learned that although one can always somehow justify the ultimate worth of one's efforts, the ease with which this may be accomplished lies at opposite extremes. The position along the continuum occupied by any given person will be determined by several factors — individual skills, training, and aptitude; and an individual's perception of his role in reference to his fellow men.

When I began Antioch I perceived my life and role as a scientist as totally apart from my life and role as a human being. The attraction scientific research held for me was indistinguishable from the attraction of a challenging crossword puzzle. Just as mountains are there to be climbed, so questions were there to be answered. The past five years have in no way reduced my essential curiosity as to the intricate 'mysteries' of living matter.

My extramural experiences have, however, provided a means by which I might establish my own areas of competence as well as my personal criteria for fulfillment. And, in these personal frames of reference, I find I must reassess my attitude toward science. I can no longer regard science only as an impersonal search for truth. By the same token, my concept of truth grows more pragmatic.

My own work in science can be most meaningful only when I feel that my effort is closely related to an area of human need. I have discovered that my microscope alone does not meet this criterion. The thin filament of reality by which work of this kind hangs is too fragile. The search for the answers is thrilling and absorbing, but the element of humanity at this level is too easily discarded in the fervor and complexities of the search itself.

Repeated attempts at translating all that I have said into a concrete design for the future has led me into the area of public health research. It is my hope and expectation that in this field I can have my mouse and eat it too.

Co-operative Education in the High Schools of New York City

Grace Brennan

Director of Co-operative Education, New York City

The Co-operative Education Program in New York City combines the theoretical instruction of the classroom with practical experience in a related job. It seeks to develop vocational efficiency and a better personal adjustment among young people through the joint efforts of the schools and the business community. The term 'Co-operative Education' includes all approved programs variously labelled work-experience, work-study, part-time work program.

In co-operative classes, students take the same subjects as are given in regular courses and are eligible for academic, commercial, general or vocational diplomas depending on the course chosen.

Co-operative students (only boys and girls of sixteen or over are enrolled) are in full time classes for the first two years. During the junior and senior years, they attend classes and are employed in related jobs on an alternate week, two-week, six-week, or other plan. They work in pairs, one at school and one on the job; so that the job is always covered on an annual basis. The academic subjects are given in double periods during the weeks the students are in school, to meet hour and credit requirements, and co-ordinators in the various schools and the Central Office staff provide the necessary supervision of students at work. Employers rate the young workers on job performance and school credit is authorized for satisfactory work ratings. Students receive the prevailing wages paid to other workers performing similar duties.

While an important function of the Co-operative course is to provide related employment for

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Subject: The influence of cultural environment on the adjustment of young children and adolescents.

Cost: Accommodation £10 - £15. Travel cost concessions are available.

Particulars from: William Johnson, Hartfield, Roehampton Lane, London, S.W.15.
or from: Carl Erik, Blonqvist, P.O. Box 15023, Malmö 15, Sweden.

students, it is primarily a system of education. Therefore, the job is regarded as a part of the school course. Should a student leave school prior to graduation he must resign from his job: employers co-operate by discontinuing the employment of such students. This policy encourages students to complete their schooling and practically assures them of promotion to full-time employment after graduation.

It should be noted that for the past forty-seven years the co-operative program of education has provided one of the most realistic ways of bridging the gap from school to work for thousands of students each year. Its greatest assets are its holding power — the goal of earning a high school diploma for scores of youth who otherwise might never achieve that aim — the personal adjustment that comes from growing up in an atmosphere recognizing the dignity of work, respect for other people which is engendered, reliability and dependability so needed in society today, and a pride in one's appearance, one's attitudes and one's performance.

In New York City thirty-seven Academic High Schools offer co-operative programs to approximately 4000 students. Fourteen Vocational High Schools provide co-operative work-study programs, as they are commonly called in vocational areas, to approximately 900 students. In addition to the subjects taken by all high school students, co-operative students may choose from the following electives:

Accounting	Stenography	Medical Secretarial
Bookkeeping	Typewriting	Merchandising
Business Machines	Automotive Trades	Millinery
Civil Service	Design	Needle Trades
Clerical Practice	Dressmaking	Nursing
Recordkeeping	Food Trades	Practical Nursing
Retailing	Machine Shop	Printing

While there is general agreement in the schools and in the business community that this plan offers the best training and transition for the students for whom high school education is terminal education, there are still many young people who are not receiving the benefit of this type of education and experience. This has been a source of concern to us for some time, and continuing efforts at all levels are being made. Reasons suggested for the lack of expansion have been the readiness with which many

pupils can get jobs and thereby earn money, the necessity of programming special classes within the framework of a large school organization, the need for homogeneous classes or block classes, and a resistance by certain members of faculties to the acceptance of supervised work experience on a par with class instruction.

Let me answer some of these objections. First of all many pupils can get after-school jobs but these in most cases are 'means-to-an-end-jobs'. They just provide 'cash-in-the-pocket' and are usually not related work experiences. Furthermore it has been the policy of the New York City Board of Education to permit school credit only for related job experience. Daily part-time jobs require pupils to endure an extraordinarily long day: the pupil must attend a full school day, go to work, travel home and then do homework! This often results in a 10-12 hour day. We feel that a co-operative student who spends alternate weeks at school and at work is served better both in a normal school week, in which his academic subjects are taken in double periods and his skill subjects in single periods, and in a normal week during which his attention is primarily focused on his job performance.

The other reasons implied by schoolmen for not offering co-operative classes are organizational and administrative difficulties which can be overcome with planning, once the concept that supervised work experience correlates with school studies is accepted by the school as a desirable educational experience for the pupil.

Whenever a shortage exists in the supply of workers, the community looks to the schools for recruitment and training. The shortage in nursing personnel during the past decade is a case in point. In 1954 the Board of Education authorized the establishment of schools of practical nursing under the Co-operative Education program. This was an unique experiment in that the practical nurse courses were developed as part of the regular high school curriculum. During the eleventh and twelfth years of high school, the students received the subjects required for high school diploma and, in addition, the subjects mandated by the New York State Education Department for practical nurse education. During the twelfth or senior year the nurse trainees spend half of their time in school and half in approved voluntary hospitals for

instruction and experience in patient care: the alternation is on a six weeks schedule. This clinical phase of the program is also under the regulations of the State Education Department's Professional Division. At the completion of both aspects of the practical nurse course, the school instruction phase and the hospital clinical experience phase, the trainees are eligible to take State Board Examinations for licensure as practical nurses in the State of New York.

The new idea of the schools providing practical nurse education concurrent with regular high school education makes it possible for the students to be graduated with both high school diplomas and practical nurse diplomas. This is not only beneficial to the individual students concerned but raises the level of education of practical nurses generally, since all nurses graduated from the Board of Education's schools will be high school graduates. This is not a requirement nationally. To date nearly one thousand practical nurses have been trained and licensed. Our interest in these results is twofold, first because it is an opportunity to provide careers for interested and qualified girls and secondly because it helps to meet the community shortage of nurses.

Foremost among recent expansion in New York City is the inclusion of students under the Co-operative plan in Municipal Government. The general objectives include stimulating qualified youth to consider civil service as a career, filling 'entering' jobs for which there have been difficulties in getting applicants, and providing an added incentive for remaining in high school until graduation. The program was launched under the aegis of the Board of Education, the Personnel Department of the City of New York, the Manpower Utilization Council of New York and the Ford Foundation.

As this particular plan evolved, several specific purposes which are mutually re-enforcing were agreed upon by the co-ordinating agencies. They are: (1) socio-economic need; (2) prevention of drop out from high school; (3) emphasis on placement of minority groups. Added to these is a fourth consideration, viz., that a student-trainee must be able to produce on the job. Students for civil service are selected by principals, co-ordinators and guidance personnel in accordance with goals of the

program and ability to place them in related areas as far as possible.

While certain problems present themselves in initiating and maintaining a co-operative program in a city the size of New York, there are certain essentials that apply to all communities, large and small alike. A primary objective is community support. To achieve any degree of acceptance the business, industrial and professional leaders, both management and labor, must show understanding and give support. One way of enlisting this rapport is the establishment of an advisory committee composed of a cross section of the city's business, with regular, but not too frequent, meetings. The services of such people must be enlisted in circularizing the potential labor market. Other groups whose support is essential include parents, trade and commerce associations, clubs and fraternal organizations. The list could be more lengthy but suffice it to say that community awareness of what the schools are trying to do for youth will go a long way on the road to success.

Another point to be stressed is the need for constant emphasis that while employment and earning power are important aspects of the plan, it is essentially and primarily an educational program. School subjects — proficiency in spoken and written English, in the fundamentals of arithmetic, and satisfactory performance in all skill subjects — must be of prime importance. Otherwise the plan deteriorates, educationally speaking, into a placement service.

High on the list of 'musts' for educators is the selection of schools whose principals and staffs are flexible and wholeheartedly sympathetic with the philosophy which supports the thesis that great values accrue to youth in an atmosphere of sound education supplemented by carefully selected and school-supervised work experience. Able teachers should be chosen to be co-ordinators of the program: they should have the talent to work in the community and with the school counselors, program chairmen, deans and subject teachers. Not to be overlooked is the need for teacher-co-ordinators to be liked, trusted and respected by the student body.

At first glance the personal qualities suggested may seem too ambitious, but experience in the New York City school system has proved that, among the

best and most dedicated men and women, such persons can be located and, in our opinion, they make all the difference between having a mediocre course and providing a vital, beneficial one with great human values to boys and girls. A corollary to the selection of the co-ordinator is the need to give adequate time to the individuals selected to develop work experience programs. A program cannot be run on a few periods a day: it is time-consuming and its value to students is measured by the degree of correlation between school and business. The closer the relationships, the greater the personal and educational benefits.

Valuable to both individual students and to the schools-at-large are the ratings which employers give to their student-workers each school term. These serve to keep school training abreast of the best business practices and standards. Alert teachers utilize the ratings, as well as the information gathered during visits to students-on-the-jobs, as standards for the instruction in skill areas in school.

No discussion of developing new ideas or expanding old ones in education is complete without a reference to budget. In New York, state and city contribute to the educational budget. In computing State Aid to New York City, an amendment was made to the education law permitting State Aid for the time the students spend in jobs, as well as in class, on the theory that such jobs are education-centered experiences, selected and supervised by school personnel. This was enacted in 1946 and has proved a great boon to the program.

Lest I give the impression that there are no problems, that a Utopian situation exists in the operation of Co-operative Education, let me say that any program that requires the support of so many participating groups will necessarily have day to day problems. Personality factors both in school and community affect the program. Economic changes of a given period produce conditions of depression or high employment, and other elements beyond the control of the schools also influence school training. These have to be met as they arise. The high schools and their programs must be sufficiently flexible to meet changing conditions either through expansion or retrenchment. The schools exist for the education of the boys and girls they serve. The goals of schools are the mental, moral, social and economic development of youth and in a program

like Co-operative Education all these ends can be attained in varying degrees.

It is our conviction that the longer a boy or girl remains in high school the better are his chances to become a well adjusted citizen in the world of tomorrow. Thus, in the Co-operative Education program where 98% of the students receive high school diplomas, we feel that the gap from the world of school to the world of work has been bridged in a most realistic way. Paralleling the economic advantages that the program makes possible, in earning the prevailing wages while still in school, the human development in qualities of dependability, reliability, respect for the rights of others, adjustment to changing conditions and personalities, all contribute to produce a stable young person. This is a goal being sought by every community, state and nation.

Hommage à Nicolas Smelten

président de la section belge d'expression française, décédé le 9 décembre, 1962, à l'âge de 88 ans.

Il fut inspecteur de l'enseignement primaire de la Ville de Bruxelles, président de la Ligue de l'Enseignement et président de la section belge d'expression française de la Ligue Internationale pour l'Education Nouvelle, dont il fut l'un des fondateurs en 1929 avec le Docteur O. Decroly. C'est avec ce dernier qu'il fonda aussi, en 1915, le Foyer des Orphelins, dont il assuma également la présidence.

La Belgique perd en lui un défenseur ardent de l'école laïque et de l'éducation nouvelle.

H.B.

Nicolas Smelten, President of the French-speaking Belgian Section, died at the age of 88 on 9th December, 1962.

He was inspector of primary schools for the City of Bruxelles, president of the Teachers' Association, and president of the French-speaking Belgian Section of the N.E.F., of which he was one of the founders with Dr. O. Decroly in 1929. With the latter he also founded in 1915 the Orphans' Centre, and of this too he became president.

In him, Belgium has lost a staunch supporter of lay teaching and of progressive education.

Die Schule in Hamburg seit 1945

Otto Wommelsdorff

Education Officer, Hamburg, Germany.

Und als ich über den Schulhof kam,
Schutt, nichts als Schutt,
als ich über den toten Schulhof kam,
da stand mein alter Lehrer so grau
und wusste das Gute und Böse genau
und wies mit dem Finger nach hier und dort
in der Menschheit Irrsinn und Brand und Mord
und fand kein Wort.

(Hans Leip, Lied im Schutt)

Der Vers von Hans Leip sagt alles. Der Krieg hatte ausgetobt. Auch bei den Soldaten Englands war jenes andere Lied von Hans Leip 'Lilli Marleen' verstummt. Die Hälfte der Hamburger Schulen war Schutt, und der Rest war beschädigt, oder es hatten Krankenhäuser, Behörden, Werkstätten und Fabriken sich darin eingerichtet — Kinder und Lehrer heimzuholen aus halb Europa, Räume frei zu machen für etwas Unterricht und vor allem not-dürftig zu überleben, das waren die Sorgen der ersten Jahre. Dabei hat die englische Militärregierung unermüdlich geholfen.

Erst 1949 konnte man anfangen neu zu bauen. Heute gibt es in Hamburg keinen Schichtunterricht mehr, in allen Stadtteilen sind neue Schulen erstanden, die alten sind umgebaut und den Neubauten angepasst worden. Lange vor dem Krieg hatten Hamburgs Lehrer im Schulbauten-Ausschuss Pläne entworfen für das Schulhaus der Zukunft, plötzlich konnten diese Pläne durchgeführt werden. Auf internationalen Kongressen wurden sie noch einmal geprüft. Jetzt musste Hamburg an vielen Stellen gleichzeitig anfangen zu bauen, überall wurde mit einer Gruppe von Klassenräumen begonnen. Das war das Bauprogramm der 'Wachsenden Schule'. Vom Klassenraum her wurde die ganze Anlage auch architektonisch aufgebaut. Meistens waren zwei Klassenräume mit ihrem Garderobenvorraum und dem Nebenraum für Sonderarbeiten und den gemeinsamen sanitären Anlagen in einem Pavillon vereinigt. Später wurde der zweistöckige Flügel mit den Fachräumen für Physik, Chemie und Biologie, mit den Werkstätten für Papier-, Holz-, Metall- und Tonarbeiten, mit dem Gymnastik- und Musikraum und mit den Räumen für Hauswirtschaft gebaut. Noch später folgte die Turnhalle, und heute haben

einige Schulen auch schon den Gemeinschaftsraum für festliche Ereignisse und für eine Begegnung von jung und alt ausserhalb der Schulzeit. Über das 25,000 qm grosse Schulgelände sind die Gebäude locker verteilt, Grünflächen und Rabatten mit vielerlei Pflanzen, Unterrichtsplätze im Freien vor jeder Klasse gehören dazu. Die Gebäude sind geordnet nach Altersstufen, die Masse der Fensterbrüstungen, der Arbeitstische und Stühle sind verschieden in den Gebäudegruppen. Überdachte Gänge verbinden die Gebäude, hier kann man sich bei schlechtem Wetter draussen aufhalten.

Der Klassenraum ist so eingerichtet, dass ganz verschieden in ihm gearbeitet werden kann: die stille Einzelarbeit oder die Gruppenarbeit, das Unterrichtsgespräch im Kreis oder der dozierende Unterricht vor der geschlossenen Klasse, die gemeinsame Arbeit an grösseren Aufgaben, alle Unterrichtsformen sind möglich. Es soll nicht behauptet werden, dass diese vielfachen Möglichkeiten für ein lebendiges und kindgemässes Schulleben überall genutzt werden, es gibt auch in Hamburg viel pädagogisches Urgestein. Aber von der Architektur der neuen Bauten, von der Art, wie die Pavillons untereinander verbunden sind, wie Unter- und Oberstufe zwar getrennt in eigenen Gebäuden arbeiten, die Schüler aber doch immer wieder in einem gemeinsamen Pausenraum sich begegnen, wo in Vitrinen und an Stellwänden Schülerarbeiten aller Altersstufen ausgestellt sind, aus dieser gelockerten und doch in sich geschlossenen Anlage spricht ohne Zwang doch ständig vernehmbar ein Geist, der auf **Begegnung** und **Miteinander** im Unterricht und in der Freizeit drängt, und der zur **Mitverantwortung** aufruft, Darum sind auch die Grünanlagen in die Obhut der Schule gegeben, eine Daueraufgabe, an der die Schüler über Monate verpflichtet sind

Die alte Schulkaserne eingepfercht zwischen hohen Häusern ist verschwunden. Es ist ein **Heim für Kinder unserer Zeit** daraus geworden, das ihnen viel Bewegung erlaubt. Der eigene Lebensbereich der Kinder im grossen Schulkomplex bleibt für sie überschaubar, und er bietet ausreichend Anregungen und Hilfsmittel, die wachsenden Kräfte zu erproben. Weitere Möglichkeiten zu experimentieren, zu bauen, zu beobachten und gemeinsam zu spielen bieten die Facheinrichtungen und grossen Plätze, an manchen Schulen auch schon ein

Lehrschwimmbäcken. Von den Hamburger Jungen haben 70 Prozent, von den Mädchen 60 Prozent das Schwimmen erlernt. Die Strasse in der Grossstadt ist kein Spielplatz mehr und in der modernen Wohnung hat das Kind nicht einmal mehr Gelegenheit ein Herdfeuer anzuzünden. Die Schule muss begreifen, dass sie jetzt viele neue Aufgaben übernehmen muss, dass sie sich wandeln muss zu einer Institution, wo die neue Generation nicht nur in den Grundfertigkeiten ausgebildet wird, wo sie auch ein Feld der Begegnung findet, dass alle ihre Kräfte, vor allem auch ihre sozialen Anlagen anspricht. Die Aufgabe wird gesehen von vielen Schulen und praktisch angefasst, indem den Schülern Pflichten der Mitverantwortung und Betreuung früh übertragen werden. Diese Aufgaben werden mancherorts auch durch **Kurse** in der Freizeit erfüllt. Da heisst es im Angebot: Wir zeichnen Anschauungsbilder für die Unterstufe — Wir erforschen den Lauf unserer Mühlenau — Wir arbeiten an unserm Schulato — Rund um den Motor — Wir bauen eine Fernsprechanlage — Wir werken für den Hausgebrauch — Wir machen ein Hörspiel — Wir singen im Krankenhaus — English Play, reading and acting. (Im 5. Schuljahr beginnt in den Hamburger Volksschulen der Englisch-Unterricht. Seit 1870 wird englisch unterrichtet.)

Um den Kindern ein natürliches Feld für Erkundungen und gemeinsame Unternehmungen im Freien zu schaffen, streben die Schulen hinaus aus der Stadt. Schon vom 2. Schuljahr an stehen **Freiluftschulen** bereit. Für eine Woche fährt man morgens hinaus und kommt abends wieder heim. Vom 5. bis 7. Schuljahr ist ein 14-tägiger Aufenthalt im **Landschulheim** vorgesehen. Die Heime liegen in ausreichender Zahl zwischen Harz und Nordsee und Ostsee überall verteilt. Die Oberstufe unternimmt 10-bis 14-tägige **Schülerfahrten**, zuweilen auch mit einem Aufenthalt im Ausland oder in Berlin.

Was hat sich geändert in der Organisation der Schule seit 1945? Die gemeinsame vierjährige **Grundschule** ist bestehen geblieben, es gelang nicht, sie auf sechs Jahre zu erweitern. Wesentliches Hindernis war ein ablehnendes Gutachten der Hamburger Universität. Etwa 16 Prozent der Schüler treten nach einem 14-tägigen Prüfungsunterricht in das **Gymnasium** über, auch nach dem 6. Schuljahr können sie dort noch aufgenommen werden. Etwa ebenso viele Schüler

wechseln nach dem 6. Schuljahr in die **Realschule** über, die mit dem zehnten Schuljahr mit der 'mittleren Reife' abschliesst. Es bleiben also in der Oberstufe der Volksschule etwa zweidrittel der Kinder. Für diese Oberstufe ist ein neuer Lehrplan geschaffen worden, der darauf ausgerichtet ist, den Kindern Einsichten und Kenntnisse über die Arbeit ihrer Hände zu vermitteln. Die Schulzeit ist um ein Jahr verlängert, sie endet mit dem neunten Schuljahr. An einigen Schulen wird ein zehntes Schuljahr erprobt, stellenweise unter Zusammenfassung mit dem neunten Schuljahr. Parallelversuche mit dem zehnten Schuljahr laufen auch an zwei Berufsschulen.

Um den Übergang in den Beruf zu erleichtern, betreibt das neunte Schuljahr besondere Aufgaben zur Erkundung der heimatlichen Arbeitswelt in ihrem Stadtteil. Vielen Schulen gelingt es, ein drei-bis vierwöchiges **Betriebspraktikum** durchzuführen. Die Erfahrungen der einzelnen Schüler aus ihrer Mitarbeit in Fabriken, Werkstätten, Geschäften und Behörden werden in der Klassenarbeit ausgewertet.

In mehreren Schulen laufen ausserdem Versuche mit einer **Fünf-Tage-Schule**, die das Wochenende frei lässt. Diese Versuche sind in Schulbezirke gelegt worden, wo es viele 'Schlüsselkinder' gibt, das heisst, wo die Kinder den Wohnungsschlüssel mit in die Schule bringen, weil die Eltern erst gegen Abend heimkehren. Die Kinder der Fünf-Tage-Schule sind ganztägig in der Schule, sie werden gepflegt und erledigen ihre Hausaufgaben unter Schulaufsicht.

Nach der Volksschulzeit besucht der Schüler neben seinem Beruf die **Berufsschule**. Es gibt in Handels- und Berufsschulen auch Tagesschulen, wo der Volksschüler die mittlere Reife erwerben kann. Über die **Fachschulen** führt nach abgeschlossener Lehrzeit auch ein Weg zum Universitätsstudium.

Bald nach dem ersten Weltkrieg wurden in Hamburg **Schulkindergärten**, die ersten in Deutschland, eingerichtet. Sie nehmen jene Kinder auf, die mit sechs Jahren noch nicht schulreif sind. Nach dem zweiten Weltkrieg wurde diese segensreiche Einrichtung stark ausgebaut. Hamburg hat heute mehr als achtzig Schulkindergärten, sie liegen mit im Schulgelände. Sie werden von Jugendleiterinnen geführt, die im Fröbelseminar

ausgebildet wurden. Einige Schulkindergärten sind auch mit Sonderschulen verbunden.

Sonderschulen gibt es für sprachbehinderte, für schwerhörige, für blinde und sehgeschwache, für körperbehinderte und spastisch gelähmte Schüler. Ausserdem gibt es eine ausreichende Zahl von Schulen für solche Kinder, die wegen mangelnder Begabung dem Unterricht der Normalschule nicht folgen können. Für verhaltensgestörte Kinder ist die 'Beratungsstelle für Schülerhilfe' eingerichtet, die mit Psychologen besetzt ist. Eine Anzahl Lehrer ist als Beratungslehrer ausgebildet worden, sie üben diese Tätigkeit an ihrer Schule aus. Es besteht eine Sonderschule für verhaltensgestörte Kinder.

Gleich nach dem Kriege wurden die bildungsfeindlichen Einrichtungen der Nazis für die Ausbildung der Lehrer aufgehoben. Seit 1927 wurden die Hamburger Lehrer an der **Universität** ausgebildet. Jetzt gilt wieder das sechs-semestrige Studium am **Pädagogischen Institut der Hamburger Universität**. Nach dem Staatsexamen führen die jungen Lehrkräfte eine Klasse und betreiben ihre Weiterbildung in Seminarkursen und in Kursen am **Institut für Lehrerfortbildung**, indem sie ihre praktischen Erfahrungen auswerten.

Wenn man aus der Sicht eines langen Lebens als Schüler, Lehrer und Schulverwaltungsbeamter die Entwicklung des Hamburger Schulwesens überschaut, so scheint es mir am bedeutungsvollsten, dass viele Gedanken der Schulreform in den neuen Schulgebäuden Gestalt angenommen haben. Sie werden von dort weiter wirken, einfach, weil die Einrichtungen bereitstehen mit ihrer formenden Kraft.

The Schools of Hamburg since 1945

When the war ended, half the schools of Hamburg were in ruins, the rest either damaged or turned to other uses. Children and teachers were scattered over half Europe, and the task was to get them back and provide some sort of accommodation in which they could be taught. The English occupying authorities gave tireless help in this situation. Long before the war a special committee of Hamburg teachers had planned the schools of the future: now after 1949 these plans could be carried out. The first buildings generally consisted of a unit of two classrooms, with cloakrooms and a room for special work attached, to which afterwards a two-storey wing could be added to

contain workshops and rooms for handicrafts, science, gymnastics and domestic science. Later proper gymnasia were built, and now some schools have added central community halls. The buildings are scattered around a school compound which contains lawns and flowers and sufficient space for each class to work in the open air. The height of windowsills, chairs and tables is determined by the age of the children to be accommodated, while the furnishing is such that all sorts of activities can be carried out in the same room — individual and group work, discussions in a circle or instruction of the more old-fashioned kind. Of course these opportunities are not always used: in Hamburg as elsewhere much education is still fossilized.

The plan is animated by the spirit of co-operation and common responsibility. Younger and older children meet one another and their work is shown in glass cases or on movable panels. The care of the grounds is also shared by the pupils. Thus the schools have become homes in which the children can move about freely and experiment, build and play together. Many schools have a swimming pool, and more than 70% of the boys and 60% of the girls of Hamburg have learnt to swim.

Today the school is having to take over much of the social education formerly given by the home. So courses are now arranged in out-of-school time to enable children to work and co-operate with one another. These projects include such things as drawing educational pictures for the younger children, tracing the course of a stream, repairing the school car, writing a radio play, singing in the hospitals, or reading and acting a play in English. (English begins at eleven in all Hamburg Elementary Schools.) From the age of seven children may spend the whole day during one week in an open-air school, while between the ages of eleven and thirteen they may live for a fortnight in one of the many country boarding schools which lie scattered about between the Harz mountains and the North Sea and Baltic. During the final year at school a class may undertake a 10 to 14 day school journey to Berlin or into another country altogether.

From six to ten years all children attend the same type of school. It had been hoped to extend this period from four years to six, but the opposition of the University has helped to make this impossible. So 16% of the children enter at ten into the grammar school as the result of an examination which consists in their being observed during a fortnight of school work. At twelve there is another opportunity of entering the grammar school, while another 16% pass into technical schools which end with a special examination at sixteen. Two-thirds, however, remain in Elementary School until they are fifteen. Some schools are now experimenting with an extra year.

To make easier the move from elementary school to the world outside, the last year is particularly devoted to gaining knowledge about the industrial life of the locality. Many schools arrange for three to four weeks practical work in various local undertakings, the pupils' experiences

in factory, school and office being made the subject of discussion afterwards in class. Since many parents are out at work all day, some children stay at school until the evening, doing their homework there under supervision. Further education is given in Continuation Schools, at which the exam at sixteen can be taken, and it is possible for pupils to pass from Technical College into the University.

Hamburg was the first city in Germany to set up 'school kindergartens', intended for children of six who were not ready for school proper. Their number has greatly increased since 1945, and there are now as many as 80. They form a part of the school compound and are run by Froebel-trained teachers. There are special schools for spastics and for children with defects of speech or hearing, as well as others for those unable to follow the normal school course. A psychological clinic has been established for children with behaviour difficulties, and often teachers have been given special psychological training to enable them to qualify as 'Counsellors' while working in the school.

All intending teachers must take a three year course at the Institute of Education of Hamburg University, and during their first year of teaching they continue their training in seminars and courses at a special teachers' institute for further education.

Looking back over a long life as pupil, teacher and education officer, the writer singles out as the most important development during the post-war years the way in which the principles of the new education have been incorporated in the school buildings and in the arrangement of classrooms, since these exercise by their very character a powerful influence in the right direction.

W.T.R.R.

Teaching and Therapy ★

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Introduction

From the U.S.A. Bettelheim (1949) ¹ has written of a psychiatric school and Bender (1937) ² of the functions of the teacher in a residential psychiatric unit for children. Cameron (1949) ³ and Rogers (1955) ⁴ in describing the children's psychiatric units in their charge, do not devote a section to describing

the function of the schools which form part of these units. Pringle (1961) ⁵ lists for the United Kingdom, 'Publications by or about Special Residential Schools for Maladjusted Children.' As far as the writer knows, there is no description in the United Kingdom literature of the function of the school in the setting of a residential psychiatric unit for children. It is hoped that this communication will encourage the publication of possibly different views on the purpose and function of the school in such a setting.

The Department

This Department of Child and Family Psychiatry provides an out-patient service for pre-school and school children and adolescents in a county with a mixed industrial and rural economy; an in-patient unit for children under 12 years of age; and a consultative and treatment service for children in Local Authority Homes and in a residential school for maladjusted children. It has easy access to out-patient and in-patient treatment facilities for adults as well as to the paediatric service.

In its aims and functions, the Department approximates to the description contained in a Memorandum on the Provision of Psychiatric Services for Children and Adolescents issued by the Royal Medico-Psychological Association (1954) ⁶ where it is stated '... a psychiatric service for children exists to serve the community by providing for the investigation, diagnosis and treatment of children and adolescents whose departures from mental health are manifested as psychological symptoms, as somatic symptoms, in disturbed habit formation and in disturbances in personal relationships, in social conduct or in adaptation to education or employment. Such symptoms may be related to genetic or intercurrent handicapping in the physical, intellectual or emotional aspects of the individual; they are most commonly reactive to environmental stresses in the inter-personal relationships at home. Less commonly, they may be reactive to demands inappropriate to the capacities and needs of the child at school or at work. By school age, they may be well developed. However determined, the symptoms represent the child's attempted solution to his inborn needs and developmental goals in the face of personal limitation or environmental stress. The symptoms may range in severity from mild reactive symptoms to neurotic or psychotic illnesses of greater or lesser

* An account of a school in a children's psychiatric unit. Based on a paper read to the Special Schools Association (East of Scotland Branch) on 28th April, 1962.

degree; the syndrome may occasionally be one largely determined by physiological anomaly or organic damage as in epilepsy or from diffuse brain damage.'

The In-Patient Unit

The unit, with accommodation for twelve boys and girls under 12 years of age, is also the administrative centre of the Department. Converted from an 'open' villa of a mental hospital, it now contains dormitory and dining room, playroom, occupational therapy room, schoolroom, administrative and clinical offices. It is situated within its own grounds beside the hospital's playing field and shop. It is small enough to offer the security of compactness, yet large enough to give opportunity for a wide range of exploratory and energy releasing activity within the building and in the surrounding ground and countryside.

The Staff

With the children all the time are the nursing and domestic staff (5 male, 8 female) the majority of whom have had training or experience in psychiatric nursing. Staff changes are kept to a minimum, because individuals are appointed to the unit and are not subject to routine transfer to other wards of the main hospital.

Others, such as the unit's family doctor (a local general practitioner), are regular visitors in addition to the daily visits of medical and psychiatric social worker staff.

The full-time school teacher works a normal school day and five day week and has the usual school holidays.

The Children

Before admission, all children have been examined by a consultant in child psychiatry and may have been under out-patient treatment. They come not only from the area covered by the Department's out-patient service, but also from other parts of Scotland. In general terms, the reasons for their admission are: assessment, when this cannot adequately be done on an out-patient basis; as a temporary measure during some crisis in the course of out-patient therapy; or for long term treatment. No child has ever been admitted on the grounds of educational needs or problems alone. They are admitted suffering from a wide range of conditions, not only from the so-called behaviour disorders, but

also from neurosis and psychosis, from epilepsy or from conditions consequent on diffuse brain damage. The level of intellectual endowment of itself is not a criterion for admission. No child already 12 years of age, or likely to reach this age some time before discharge, and no girls already menstruating can be admitted: the problems posed by the adolescent cannot adequately be treated in a unit for children. Boys outnumber girls — 47 boys and 23 girls were admitted during the three years after the unit opened. The age range at admission is 4-11 years, the majority being in the age group 8-10 years. We feel that at present we cannot suitably admit many pre-school children.

As in the out-patient service, a child will be assessed by the Department's staff and where necessary by colleagues of other disciplines (e.g. neurology, paediatrics). His physical, emotional and intellectual development will be considered in the setting of a growing individual, against the background of his family and society.

Treatment may include medicines or drugs, such as anti-convulsants, but is in the main based on psychotherapeutic principles — treatment expressed in and through the relationships which the child develops with other children and with staff, including individual therapy with medical staff.

The majority of children are admitted from and return to their own homes, after a stay ranging from two weeks to two years or more. Some are discharged to Children's Homes or to residential schools for maladjusted children. The majority continue to be seen, for as long as necessary, on an out-patient basis.

The School

A full-time school within the unit was planned because it was recognized that the majority of children admitted would present, to a greater or lesser degree, some form of inadequacy or impairment of adaptation to their normal school situation, ranging from so-called school phobia to an inability to achieve results in scholastic work appropriate to their estimated intellectual endowment. Before admission, virtually all have lost whatever satisfactions in learning they may once have had and their motivation towards learning has been significantly diminished or distorted.

The Local Education Authority pays the teacher's salary and provides all the equipment used in the schoolroom, together with a wide range of recreation and sports equipment and facilities for a weekly swimming session. Neither the educational programme for any child, nor the general policy in regard to the school is laid down by any official of the Authority: these are matters for discussion between the teacher and the consultant in charge, who has the final responsibility.

The schoolroom is physically an integral part of the building. It is on the upper floor of the unit, on the same level as the playroom and occupational therapy/television room, so that it suffers from the disadvantage of rarely being surrounded by quietness. With the usual equipment of tables and desks, blackboard, and so on, it also has a piano, radio and episcopes; and the unit television set is fully used for schools' programmes.

The timetable and curriculum resemble the normal infant and primary school pattern familiar to the children, but because of the small number and the particular needs of the children, there is scope for flexibility and modification. It is possible to offer individual teaching as well as teaching in small groups. Work in 'the three R's' is done individually or in small groups, other activities such as singing, playing in the percussion band, painting, play reading, listening to the radio, in larger groups or with the whole class.

Children who are not at school may be with medical or nursing staff, with visiting parents (or at home for short periods) and may be in other parts of the building or outside in the grounds. No child is compelled to attend school either on admission or at any other time; some may not be expected to attend; and others may at some stage be discouraged from attending.

The Teacher

Before the unit opened, we knew that it might not be possible to appoint a teacher with any experience in the teaching of emotionally disturbed children: courses of training to prepare teachers for this work and educational facilities in which they may gain specialist experience are limited in Scotland. We were fortunate, therefore, in obtaining the services of a teacher who had retired some months before, after over thirty years' experience

of teaching mentally and physically handicapped children, the last twenty-two years as a headmistress of a large day-school for such children. She had been one of the first primary school teachers in Scotland to attend the course for teachers of the mentally handicapped, and by attendance at further courses over the years had kept up to date with developments. She was thus experienced not only in teaching practice, but in administration and organization; in the application of intelligence and achievement tests and in remedial methods of teaching the handicapped. And she had worked closely with other teachers, psychologists, school medical officers and psychiatrists in the assessment and treatment of handicapped children. Added to this experience, were personal qualities of integrity, a sympathetic understanding of the needs of children and a capacity to modify earlier skills and experience to suit a new situation; together with an awareness that just as a teacher's function is not circumscribed by the teaching of the 'three R's', so the teacher brings to her work more than the technical skills she has achieved by training and experience.

Discussion

In a unit such as ours, which has to some extent to combine the functions of hospital, residential school and Children's Home, the educational aspect of therapy must be considered against the setting of the unit's function as a whole.

In differing degree and combination, all the children show impairment or alteration of functioning or development in their emotional and physical as well as their intellectual capacities. The unit, therefore, must provide them with adequate nourishment, warmth, comfort, physical care; with a sense of security; with adequate responses to their need to offer and receive love; with acceptance as worthwhile individuals; with the opportunities for expressing aggressive and destructive phantasies in a potentially constructive way as well as with response to anxieties and fears; and in general with an environment in which their capacities are free to develop. The response to the children's needs and drives is mediated through every activity which they undertake alone, or with other children, or with members of the staff.

In this setting, though each group of staff has particular and special functions, there is no rigid

separation or limitation of functions. Children will play in the company of any member of staff; painting, music-making or play-acting may take place with the teacher, nursing staff or occupational therapist; reading and writing are not confined to the schoolroom. Each member of staff, teacher included, must be prepared to modify his or her general role or function to suit the needs of a particular child or group of children, though members of staff must take care that they are not manipulated into usurping someone else's function. Only when the work of individuals or of different groups of staff is complementary can the total effect be helpful to the children. Only when the staff is functioning as a united group is it possible to understand and respond effectively to 'differential' behaviour, e.g. being 'good' in school and 'naughty' elsewhere or with other staff; or of refusing to attend school and preferring to be with a nurse; or of being friendly to one member of staff and antagonistic towards another. Differential behaviour of this kind can lead to feelings of inferiority or resentment or jealousy on the part of the staff unless the staff's working together permits free and open discussion of such problems — and this is one of the functions of regular staff meetings which all attend. If such potential problems for staff are not recognized and worked through, then difficulties are created for the children, who so easily sense disunity or differences of opinion in the adults around them and who may manipulate this disunity to their advantage, however brief or illusory this advantage may be. We believe that having the schoolroom as a physically integral part of the building has helped to emphasize that the work of the schoolroom is an integral part of treatment and the teacher a member of the unit's staff.

The surroundings and activities of the schoolroom in their resemblance to the normal school pattern provide a constant test of the children's capacity to cope with the reality of normal day school and a framework against which to measure progress. Within this 'normal' framework there is need for constant modification and elasticity in approach. Children who are so severely disturbed in their emotional state as to require admission to a unit such as ours, cannot be expected to conform to a set curriculum or to rigid expectations about rate of progress. The children need to be allowed to discover and work at their own pace, with expectations modified according to their progress in

general. What standard or pace they set themselves, how soon they discover the satisfactions of success, how readily they will come to enjoy the challenge of problem solving behaviour, will depend on whether the teacher and other members of staff are able to respond to the needs and drives discussed earlier. Satisfaction achieved in the schoolroom situation — whether emotional or intellectual — may provide the basis for improvement in other aspects of the child's life, just as educational progress may follow improvement in the child's level of adaptation outside the classroom.

A residential psychiatric unit for children, and the methods and aims of treatment, seem so far removed from the normal school setting and pattern that one could not expect a teacher to find it easy to adapt herself or her skills to such a setting. From whatever background of experience or training she comes, she finds herself much more actively and more overtly sharing the total day to day treatment of the children than would be the case for the day school teacher who has pupils attending the local out-patient clinic, or for the teacher of an adjustment class or day school for the maladjusted child. On the other hand, the teacher with previous experience in the residential school setting might find difficulty in adapting herself to being in a minority compared with other members of staff groups and to taking a less active part than she had been used to, in after-school activities. In short, the teacher joining the staff of a unit such as ours is set a difficult task in adaptation.

The teacher comes into a setting where she is not in charge of the unit, where the general policy of treatment is defined by someone who is not a teacher and where the policy may involve principles in regard to classroom attendance and behaviour which are not part of her former experience. She may have no experience of the multi-disciplinary approach to assessment or treatment, or to the verbalization and interpretation of unconscious factors in the behaviour of staff as well as children which is part of the 'currency' of communication. She may find the relative lack of emphasis on teaching and training, on learning, on intellectual capacities, on the rational aspects of behaviour, puzzling and confusing. She is not even able to enrol or discharge children at normal term times and may have her awareness of a child's continuing educational needs apparently disregarded by the

consultant, who is unlikely to retain a child in the unit if treatment can be continued on an out-patient basis, with responsibility for educational needs being resumed by the normal educational services in a greater or lesser degree of consultation with the psychiatrist.

She might seem, therefore, at something of a disadvantage in making an effective and personally satisfying contribution to the treatment programme. She can do this only when certain conditions are fulfilled. Though her contribution is partial (like that of other members of the staff), though the schoolroom is only part of the unit, though she has to modify and adapt her training and experience to this situation, she must be recognized and accepted as someone having a specific function and as having particular skills to offer. To achieve this, she must have freedom, within the limits of agreed policy, to be mistress of the classroom where she is, and is seen to be, in charge of that setting. This is not possible if doctors, nurses or social workers seem to have, or wish to play, any dominant part in the schoolroom: apart from anything else, they have neither the experience nor the skills which the teacher has to offer. In short, once the teacher has information about the nature of the child's condition and his known intellectual and educational capacities and problems, and once a programme of treatment has been agreed, she must be free to run the school as she thinks best, and respond as best she personally can, to the needs of individual children and the group of which they are members. Her effectiveness and satisfaction will be the greater the more her contribution is recognized, accepted and supported by other members of the staff, and the more she appreciates the nature of the contribution of other staff members.

For the teacher, as for other members of staff, personal satisfaction, effectiveness of contribution, ease of co-operation, are not dependent on a total and uncritical acceptance of the policy or details of treatment formulated by the consultant. Though the consultant has final responsibility for all aspects of the unit's work, there must in a situation like this be room for disagreement, the opportunity freely to express this and to find agreement, on the principle that adequate responses to the needs of the children are paramount — though problems for staff in responding to these needs must be given due weight. To say that in this unit there is never any friction

or disagreement between teacher and other staff would be as much a fiction as to suggest that there is none between members of the nursing staff or between them and the consultant. None of us would suggest that we have completely solved problems of staff co-operation, but a continual review of the functions and contribution of each individual and group is based on a respect for the personal and professional qualities of members of the staff and the skills they bring to their work.

How then to summarize the functions of the teacher in a unit such as this? Her function is to teach, to bring to the total plan of therapy a particular outlook and training and specialized skills which are not shared by other members of the staff, but which are neither inferior nor superior to the skills possessed by others. Bender (1937)² summarized the function of the teacher in a children's psychiatric unit as being to 'entice the child to experience the satisfaction of learning' and to help him become socialized to the school-room situation. The teacher in such a unit will fulfil her functions the more adequately, the more she understands of the causes, manifestations and treatment of psychiatric disorders in children. But this does not mean that she has to be, or should be regarded as, a psychotherapist. One person may well combine the skills of teacher and of psychotherapist, but should not act as both for the same group of children. When the teacher is valued as a person and recognized as having specialized skills, and when she sees clearly her place in the total scheme of therapy, she has no need to bring into the classroom the techniques of play therapy or activity group therapy, in order to make an effective contribution to the treatment of the children whose care she shares.

No two psychiatric units are exactly alike, and the pattern which has been found suitable for this unit may not be so for others. This description and discussion are offered in the hope that our experience may be helpful to teachers who contemplate working in residential psychiatric units for children, which are likely to increase in number; and in the hope of stimulating discussion not only about the role of the teacher but also about the training which would best prepare her for this field of work.

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Acknowledgement

My thanks are due to Miss M. B. Kay, teacher in this residential unit, not only for her comments on this paper, but also for the contribution she has made to the development of our work and to the treatment of our patients.

Out of the Shadows ★

J. P. Corbett

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I went up for my entrance examination to Oxford in the winter of 1933. It was bitterly cold, and friends who were up already told me how hunger marchers from South Wales had been through the town on their way to London to protest against unemployment, and how undergraduates had helped them with food and clothing. The following summer, while I was in France working at the language, Hitler murdered Rohm.

These two things — the misery of unemployment and the brutality of fascism — overshadowed the life of those of us who were students in the 1930's. I do not mean that we thought and worried about them all the time — we enjoyed ourselves — but we knew that they were on the agenda and would have to be dealt with. I myself was so obsessed with the coming struggle that though I took my degree in 1937 I could not settle down to anything before the war began, and I was thankful to get into the army and on with what had to be done. But though unemployment and fascism cast a chill over our youth, they did not discourage or bewilder us. We might not see in detail how those evils were to be dealt with, but many of us were sure that something *could* be done. It was impossible to fight Hitler and beat him; unemployment could be cured by the

policies that Keynes had just explained. But still, when one listened, as I sometimes did, to Hitler's speeches on the radio and heard his voice rising up into a scream and unleashing the passionate applause of his enormous audience, one knew that one was facing forces as mysterious and new as they were vast and sinister. The dominant feeling of the time was uncertainty, if not dismay.

I was out of England all the war and when I came back in 1945 the change of atmosphere, both in England and Oxford, where I soon began to teach, was striking. The struggle for victory had produced a sense of power and unity. Unemployment was gone, for good we hoped, and when the concentration camps were discovered that summer we knew that every sacrifice had been worthwhile. Our hope for the future was as strong as our conviction that justice had been done. And then, at the university, the fact that at first almost everyone there — both teachers and taught — had come back from the war, meant that the usual distinctions of class and age were obliterated and the atmosphere at the University was very free and easy and happy. Oxford, with its elegant façades and homely corners, was all the more delightful as it stepped unscathed from the turmoil of the war; if the food was nasty, the drink was good, and we had some splendid parties; with five years of ordinary life gone under the bridges we wanted to work and play untroubled by the problems of the world. The very greatness of the new problems dissuaded us from looking firmly at them. The dangers ahead were so immense, their causes so complicated, the means of avoiding them so far beyond us: why not just get on with teaching and learning and enjoying life behind a screen of inattention? But the moment I left Oxford to take part in founding the new University of Sussex all that changed; for when I was forced to try to think out afresh the work of a university in our time I found that the supreme task of helping to secure the human future stood in constant judgment on the force and completeness of my thought.

The first thing that we had to do was to work out a plan for undergraduate studies; the scheme that we devised, requiring both intensive work in one of the accepted fields of study and also an exploration of its context, is going to impose a great intellectual strain upon our students. They will not merely have a lot to learn; they will have to get familiar with a

* A revised version of a talk broadcast in December 1962 in the B.B.C.'s Home Service.

number of different modes of thought; and they will be invited to try to get their lives as individuals and citizens (as well as their other studies) into a philosophical perspective. This ambitious programme is, I am sure, essential; but I am also sure that we shall have to remember that the young people who must take its intellectual strains are subjected, like all their contemporaries, to other strains much greater than any that my generation knew. While young people are maturing earlier, their education is being prolonged; and while it is true that they enjoy magnificent opportunities, it is also true that most of them have to make their way with little guidance, and some with hostility from families to whom these opportunities are mysterious and even menacing. When I was up at Oxford, before the war, we accepted without much question a degree of moral tutelage from our colleges and families which undergraduates would now reject with scorn; but though they have won their independence many young people are finding it difficult to steer a course through the uncharted seas in which they find themselves.

These strains, however, are trivial by comparison with those that the existence amongst us of gigantic forces of destruction now exerts upon the young. And I am not thinking only of megaton explosions but of the universal threat of radiation and, for example, of a little item that slipped into the press last summer — that a doctor in a military research establishment had died of plague. To have such things in mind is bad enough for those of us who are older; but we, with the most constructive parts of our lives behind us, can easily forget how profoundly such hideous possibilities must disturb the hearts of those embarking on their life. What, by comparison with this, were the doubts and fears that Hitler caused in us? I am convinced that we all still grossly underrate the importance of this factor in life to-day. In an undergraduate review which has been performed in Bristol and, recently, in Sussex, three whole satirical sketches — not to mention several jokes — were centred on the bomb, and the theme of two of them was the exclusion of a child, by force or guile, from the protection of a shelter. Although there had been much to laugh at, I left the theatre that evening in dismay. But what is to be done?

When this question is asked, many young people are inclined to say that what they need is some rule of

life, some scheme of action, some doctrine that can be unquestionably accepted and implicitly obeyed. People feel this particularly when they look at totalitarian countries and see, or think they see, the advantages that such regimes derive from having an established doctrine to serve, amongst other things, as the basis of their education. But this feeling, I am sure, is wrong. Even these regimes are being forced to soften up the dogmas that threaten the future of mankind; for us, in any case, a dogmatic solution to the deep sense of uncertainty and insecurity that haunts the world is quite impossible. We however, are committed to a liberal society and therefore in particular to the liberal university; to the university, that is, which is dedicated to letting every doctrine have its say and to allowing no doctrine to win a monopoly. What therefore is being enacted now is the supreme test of liberal society and liberal education, a liberal education, we must remember, that has only existed in a handful of countries and only for about a hundred years. Can a people and an education dedicated to the discussion of all doctrines but to the imposition of none, find the strength and vision to control the endless expansion of human power in which, willy nilly, we are all involved? I am convinced that the liberal mind can do this, and that it is the only mind that can. A calm and resolute scepticism in the face of all alleged complete solutions of man's problems is the first condition of survival and prosperity, for now that we can destroy, as well as create, on a titanic scale we cannot afford to think in terms of simple black and white. You cannot go crusading with atomic bombs. But I am also convinced that just as the open and enquiring mind is ultimately stronger in the world so it is ultimately more consoling to the spirit than any dogma. Dogmas may sometimes be useful instruments of warfare and persuasion, but it is by reaching through them into the formless bounty of the world that men come into their inheritance. However, the worth of these convictions, like that of any others, has to be proved in action, and, as far as my profession is concerned, by action in the universities. We who work in them and profess belief in liberal education have got to show that the liberal mind, with its habits of enquiring and keeping open every question which facts cannot directly settle, can help young people, subject as they are to these great strains, to acquire not only the intellectual skills, but also the moral strength and practical sagacity that they will need. Curiosity, patience, fertility in new expedients,

readiness for compromise, sympathy with other points of view: these, rather than the grand, heroic virtues, are what our dangerous age requires.

These sentiments may sound vague, but, in fact, they have practical consequences of the first importance, for teaching, which must be vigorous and personal, and for accommodation which must make it easy for students to form small groups in which they can challenge and support each other. And now that students want to exercise the responsibility they have early come to feel, they must be given the opportunity to do so if they are not to be so frustrated that their whole attitude to the university and their personal relations with their teachers are upset. They should therefore not only be enabled but encouraged to enter, more constantly and positively than hitherto, into the creation of university life.

But the main issue goes much deeper than these. Universities are dedicated to systematic thought about everything which permits it; liberal universities to the discussion of all beliefs and the imposition of none. These two commitments have contradicted one another. The university has been so anxious to avoid the least suspicion of partiality between beliefs, that it has left religion and political debates to undergraduates who, indeed, have done it very well. Dons are expected to keep their opinions to themselves. But now comes the bomb, and behind it an endless list of similar dilemmas caused by man's soaring power to make or mar his future. What is the university to make of these great dilemmas, too complicated as they are for uninformed discussion? Bring them out into the open? Or pretend that they do not exist and so, in fact, thrust them on to the unaided shoulders of the young?

I am now quite certain that on pain of betraying all they stand for and losing the deepest loyalties of their students, universities must take the first, the fearless course. They must bring their decisive issues into the open, apply their many-sided talents to them and work at them *with* the young, so that their errors can be lived with truthfully, and conquered. I am convinced — both in philosophical theory and in daily practice — that the liberal university can do all this and still preserve that proud impartiality between beliefs for which it stands. But only if it reaches out beyond questions of

curricula, buildings, teaching and organization and holds these great issues fast in view will the liberal University have done what it should to help the younger generation out of these shadows.

Editor's Letter

(continued from p. 93)

reluctance shown by teachers working in such conditions, or in small or underdeveloped countries, to describe their work for us, and by the implication in letters I receive that 'anything we can do, you (teachers in more affluent societies) can do better.' Apart from the lack of truth in this, it is worth remembering that even in affluent societies there are thousands of teachers struggling with inadequate classroom facilities, primitive sanitation, language complications and enormous classes. Such teachers too would surely welcome articles describing problems — whether solved or only partially solved — similar to their own.

With the plum blossom and the daffodils outside my window, several new projects are growing in the office, though it is too soon to do more than mention them. The December 1962 number is being re-printed in monograph form, and should be out during May. We hope to get some of the most valuable articles of past years (now out of print and therefore unavailable for students) re-printed in paper-back form, possibly with some new writing — all on the subject of children's development. And we are considering not only printing two issues a year on *Young Children*, but including in each of our ten numbers one page devoted to news about *Young Children's* education, and to recent conferences, books, pamphlets, etc., on the subject. The first *Young Children's* number under the new editorship will be published in October. I am also hoping some time to publish an article on the influence of the architecture, of school and college buildings, on the education taking place inside them. Dr. Wommelsdorf and Professor Corbett this month, and others recently, have mentioned this influence in passing, and the Nursery School Association has emphasised it in a recent pamphlet: it is time we discussed it more fully.

Book Reviews

The Way Within

Wyatt Rawson, with an introduction by Kenneth Walker
Vincent Stuart Ltd., London 1963. 25s.

To quote its sub-title, this is 'A Book of Psychological Documentaries', and it has the fine quality of a Durer painting. The theme, which is treated with skill and beauty, is 'Modern Man in Search of a Soul', and that Jungian description of it is no accident, for the author is deeply versed in Analytical Psychology as well as in the traditional religious wisdoms. He describes how a number of men and women have come to find meaning in their lives, and it is clear, in spite of a proper modesty, that the writer's own personality played a considerable part in the process.

Three quotations will serve to illustrate the general truths illustrated through the seven short case-histories of Part I and the three longer ones of Part II:

'It is no use, either, to hope for an explanation of life's confusions from traditional dogmas or past creeds. Whether true or not, they are only outward shells, and give us no clue to the reality they embody unless we meet it in our own life, in our own experience.' (p. 166).

'One of the greatest obstacles that stands in our way in the modern world is our inability to accept the irregularities and tragedies of life. We have gone so far in the control of nature that we often forget that we are part of her and subject to her laws.' (p. 167).

'If a major conclusion may now be drawn from the foregoing chapters, it is that today we are facing a breakdown of the old way of making contact with the life within. Owing to our increasing self-consciousness, the primitive method of projection, of becoming aware of the good and evil that lies within us by projecting them upon people and things in the world outside, is proving completely inadequate, in fact the cause of innumerable disasters. For it has led to mass hysteria and mass delusions providing us with 'leaders' of all kinds to hate and to adore, with human beings, human institutions and human beliefs turned into idols to be blindly worshipped and defended from hostile criticism with any weapons that may come to hand, not excluding cruelty and bloodshed. It is this predicament that is turning our thoughts to another way of discerning the powers within and beyond us.' (p. 168).

Mr. Rawson's book should appeal to the 'non-religious' as well as to the

'religious', for everyone can recognize his or her own symptoms of that predicament in the lives of the people so lucidly and charitably exposed to view in these pages. The psychological documentaries should prove especially useful for those concerned with Sixth Form 'General Studies', for teachers in training and perhaps most useful of all for men and women entering on the second half of life. Here they will find abundant evidence of the fact that they need not, in Wordsworth's phrase, 'travel unprofitably towards the grave'. Finally, this study of 'the way within' demonstrates how it is best trodden, namely not alone but with the support of companions in a group, for they can then provide the confidence needed to endure 'the dark night of the soul'.

James L. Henderson.

Short-Cut Calculating

The Trachtenberg Speed System of Basic Mathematics
Souvenir Press, 1962.

There is plenty of justification for saying that the present-day arithmetic teacher is less interested in producing speedy, accurate computers than was his predecessor, and more inclined to encourage in his pupils an 'understanding' of arithmetical processes. It is partly in the light of this change of emphasis that we shall consider a recently published compendium of short-cut calculating techniques — The Trachtenberg Speed System of Calculating.

Let us first of all look at a short-cut, the usefulness of which few would question. Say we wanted to multiply 999 by 87. Instead of doing this in the conventional way, we would be very much inclined to 'add' three noughts on to the 87, thus: 87,000, and then to subtract 87 from this, thus: $87,000 - 87 = 86,913$.

Consider some characteristics of the method we have used. (i) It is easier. (ii) It provides an alternative to the conventional technique. (iii) By substituting one easy multiplication (by 1,000) and a subtraction for six difficult multiplications and an addition, we have been able to avoid very much use of the multiplication tables. (iv) The technique used depends for its appreciation upon the realization of a mathematical principle that normally would not be involved. (We could formulate this: $x \times y = x(y + n) - xn$. (v) This is a technique that we would not use for *all* multiplication — that is, it is extra to our 'general-purpose' direct multiplication technique. (vi) In a sense, what we have done is mathematically *less direct*. Instead of just multiplying 999 by 87, we have multiplied 87 by 1,000 (a figure that was not included in the posing of the

problem) and then we have subtracted 87 (a procedure that would not, in the normal way of things, be suggested by such a problem).

To a greater or lesser degree, these characteristics are shared by most short-cut techniques, so perhaps we might do worse than to examine each individually.

(i) *Ease* is unquestionably a virtue. In arithmetic-learning the indications are that difficulty rather discourages than challenges, and that the situation would be improved by a reduction in the 'drudgery' of working out, relative to the 'payoff' of achieving the answer to a problem. Further, since there is less arithmetic to perform in each example, there is less likelihood that a failure during one of the preliminary calculations will occur, leading to an inaccurate answer; there is, of course, correspondingly less tedium in *checking* the answer. Again, it is a well-worn complaint that in later mathematics (especially in the applied field) the pupil is likely to become immersed in a fog of computation and thus lose sight of, and interest in, the structure of a problem; a consequence of this is that if he makes a computational mistake, he cannot be sure that he has not misconstrued the problem. Anything that will make this fog a little thinner will surely enable him to see more clearly the shape of what he is doing, and thus enable him to 'understand' his activity.

A particularly important by-product of ease is that the child is enabled to carry out quite involved operations *in his head*. Apart from other considerations, this mode of operation encourages in computation a degree of vigilance that is all too absent when the process is delegated to a routine of registering squiggles on paper, for, during such a routine, attention can soon lapse, and disastrous mistakes be made.

(ii) Several points follow from the fact that such short-cut techniques constitute *alternatives* to the more conventional techniques.

Using one technique, the child is able to check calculations performed by means of another. Thus he is equipped with a criterion of correctness that is independent of the calculations he has performed, and, consequently, he can always establish immediately, and without reference to the teacher, the success of his attempts. These days, assailed as we are by propaganda for teaching machines, there is little need to labour the point that immediate knowledge of results both motivates the pupil and discourages persistence in erroneous habits. A further advantage of this kind of *self-checking* is that the pupil depends upon himself for this knowledge, and is thus in a position to develop a kind of

self-reliance that inclines him to interpret his endeavours much more actively than he otherwise would. This attitude of active interpretation we could call an 'understanding frame of mind'.

Again, when acquainted with more than one procedure, the pupil will need to select the most appropriate for achieving a particular end. The choice he will need to make will of course involve some kind of analysis of the possible procedures.

Finally, the pupil is likely, if encouraged, to abstract from alternative procedures that which is common to them, and thus to separate out what, exactly, are essentials from what are merely accidents of routine. To appreciate this point, let us consider three different ways of multiplying 345 by 11. In the case of the first two of these we might set out our example thus:

thus: $\begin{array}{r} 345 \\ \times 11 \\ \hline \end{array}$, and then perform either a 'short multiplication', in which case we should use our eleven-times table, multiplying each of the digits of the multiplicand in turn by eleven, or a 'long multiplication', in which case we should record products for each of the digits of the eleven separately, and then add these products. This is how the completed examples would look:

$$\begin{array}{r} 345 \\ \times 11 \\ \hline 3795 \\ \hline \end{array} \quad \begin{array}{r} 345 \\ \times 11 \\ \hline 345 \\ 3450 \\ \hline 3795 \end{array}$$

The performance of this multiplication in either manner *alone* might soon become a blind routine, and the pupil might well fail to notice which aspects of the calculation are essential to the production of the correct answer. But if taught to perform it in *both* ways he will be in a position to notice that in both cases each number of the multiplicand is multiplied by a ten and a unit, and that the five tens obtained in multiplying the 5 by 10 are added to the four tens obtained by multiplying the 40 by 1, while the four hundreds obtained in multiplying the 40 by 10 are added to the three hundreds obtained by multiplying the 300 by 1.

If, now, he is taught to perform the multiplication in yet *another* way, he will be able to abstract a *still clearer* idea of the operation of this process. The Trachtenberg method of multiplying by 11 is to record the last digit in its original place, and the first digit plus any carried figure in a position one to the left of its original place, and then to record between these the sums of all pairs of proximate digits, thus:

$345 \times 11 = 3(3+4)(4+5)5 = 3,795$. Here we have the same essential process occurring in yet another guise, and the recognition that it is exactly what happens in the other methods will make it clear to the pupil just what it is about multiplying by eleven that produces the results we get.

(iii) One of the most conspicuous and important features of the Trachtenberg system is that it dispenses with the need to know the more difficult multiplication tables. Often, the main obstacle to arithmetical achievement is the failure to master these tables. Children who are quite capable of learning to calculate are frequently prevented from doing so by virtue of the fact that they have a far from complete mastery of this rather massive body of knowledge. Children, and for that matter adults, are led to distrust their *computing* power — while the *real* culprit is usually the inadequacy of their knowledge of the tables. It is quite possible that perfectly good computers are not necessarily good memorizers of tables, and that after repeated failure due to faulty memorizing of this kind, some who would otherwise excel at and enjoy computing become dispirited.

Our last three points — concerning the introduction of new mathematical principles, the specificity, and the mathematical indirectness of these techniques, all have bearing upon the extent to which arithmetical techniques are intelligible in terms of the child's grasp of the basic principles underlying arithmetic.

(iv) Naturally, all short-cut techniques must have some mathematical explanation, and it is likely that the child will profit by acquaintance with the kind of explanation that we used for our first example (999×87). However, there is a danger that these explanations will be both too involved for the child to grasp and too trivial to give him, even if he could follow them, a useful insight into arithmetic. This, unfortunately, is the case with most of Trachtenberg's techniques. Take, for example, his method of multiplying by six:

'To each digit of the multiplicand add a half of the digit to its right, plus 5 if the digit is odd.'

Using this method we might find the product of 678×6 as follows:

1st digit: 8 (There is no digit to the right of this, so we have nothing to add).

2nd digit: 6, carry 1 ($\frac{1}{2}$ of 8 is added to the 7, and since 7 is odd, an extra 5 is also added making 16 altogether).

3rd digit: 0, carry 1 (The next whole number below a $\frac{1}{2}$ of 7, that is, 3, plus the 1 carried from the previous

operation, are added to the 6).

4th digit: 4 ($\frac{1}{2}$ of 6, which is the digit to the right of this **place**, is added to the 1 carried from the previous operation).

Finally, we reach the product: **4068**.

How intelligible and centrally significant is the explanation of how this device is possible? One explanation might go somewhat thus:

a) Multiplying by 5 is the same as multiplying by 10, and then dividing by 2 (or moving a digit one place to the left and then dividing by 2). Where the multiplicand is an odd number, this operation can be performed on the next even number below the multiplicand, and 5 can be added, e.g.

$$7 \times 5 = \left(\frac{6}{2} \times 10\right) + 5.$$

b) Multiplying by six is the same as multiplying by 5 and then adding on the multiplicand, e.g.
 $7 \times 6 = (7 \times 5) + 7$.

Although this explanation would give the pupil an interesting insight into the workings of numbers, it would probably be difficult for him to follow, and is insufficiently general in application to be of much use in helping him to understand *other* calculating procedures.

(v) If he is to use these short-cut methods, the pupil has to master many rather various calculating techniques instead of just one general-purpose technique. In itself, this is likely to produce confusion of techniques, and to increase the number of skills to be learnt. If the rationale behind these techniques were sufficiently clear and general for him to be able to understand how they worked, and therefore why he used them, then there would be hope that he could cope with such a profusion — but, as we indicated in the previous section, this appears not to be the case.

(vi) Perhaps the most serious objection to short-cut calculating techniques is that they are mathematically circuitous. Reference to simple basic arithmetical situations, and to concrete experience are the child's two most reliable resorts for comprehending what is happening when he calculates, but the operations performed in short-cut techniques seldom admit of *direct* reference of either of these kinds.

Most children can fairly easily grasp the significance of, say, $2+4$, for the numerals involved can be shown to correspond to groups of things. They are less sure of $72+4$, partly because a group of 72 is less easy to imagine and partly because the conventions of positional notation intervene between the numeral '7' and its concrete

meaning. They are taught that $9 \times 8 = 72$, and although it is probably difficult for them really to imagine how this comes about in quite the same way as they can imagine how 2×3 comes to equal 6, they realize in a general way the *kind* of thing that is happening, for, although a group of 9 is too big to imagine, and 8 of these are *far* too many and the sorting of the whole lot into groups of tens and units is a complicated business, they can easily see that what they are doing is analogous to what they did with 2×3 . In fact, most of the conventional methods of multiplying and dividing can easily be seen to relate to the fundamental process of combining and separating into equal groups.

Of course, short-cut methods can also be related to such fundamental processes — but only very remotely. Even if the child *were* capable of tracing in basic terms what was happening in the operation of these techniques, he would soon lose sight of it, for the general form that such techniques take is not sufficiently analogous to that of the basic processes to indicate a relationship.

To conclude, we must point out that there are good arguments for *and* against the teaching of short-cut calculating techniques. Certainly, with the aid of such techniques many pupils might be able to fly instead of plodding — but it is debatable whether all can afford to allow their feet to leave the solid ground.

Nonetheless, it is strongly recommended that teachers should develop some adeptness in such skills, so that they are in a position to pass them on to their pupils wherever it seems appropriate to do so.

J. D. Williams.

EDUCATIONAL AND OTHER BOOKS FOR CHILDREN

Three Towneley Plays

Adapted by Dennis Hamley (Heinemann) 4s.

The Play of The Killing of Abel, The Play of Noah and His Sons, and The First Shepherds' Play have been adapted into vigorous, rhyming modern English. Dennis Hamley's kind of approach will bring these old plays easily within range of vast numbers of children. He has also written a good introduction on the history of the 'Miracle Plays' in general and the Towneley Cycle in particular.

Fungi for Fun

Elizabeth Dobbs (Blackwell) 8s. 6d.

Well titled, well illustrated too by the author. It reads like a story — not a dull page, and there are small experiments a child can do. Here

certainly is ordered information presented imaginatively, so that one is carried easily along on a fascinating journey in the Kingdom of the Fungi.

Galileo and Experimental Science

Rebecca B. Marcus; Illustrations by Richard Mayhew (Chatto and Windus) 10s. 6d.

It will be a lucky child who comes to this as his first biography of Galileo. It is infinitely readable. One is brought close to him as a person and to the distant times in which he lived. Moreover his discoveries are not reported on to the reader but step by step shared with him.

This book appears in the Immortals of Science Series for children between ten and fifteen.

Marconi and the Discovery of Wireless

Leslie Reade (Faber) 9s. 6d.

Here is a thorough and devoted account. The author keeps his reader in a proper state of admiration for the imagination and inventive powers of his hero. Technical information is presented fairly simply. The author does not forget that young readers will need a picture of the social, industrial and political scene against which this Life is set. A much more satisfying biography than that of Sir Alexander Fleming, which appears in the same series — Men and Events.

Tools and Machines

Lawrence Johnson (Oliver and Boyd) 7s. 6d.

Hammering, grinding, cutting, drilling, lifting, counting, measuring, etc. — so many activities we engage in for our welfare. Here the author, who has illustrated his own book, considers the tools for the jobs, from the simplest hand tools to complex modern machinery.

Measuring the Universe

Henry Brinton (Methuen's Outlines) 15s.

Another book in the Outlines Series: that is sufficient guide to the quality. Not a subject for easy reading, but Henry Brinton's skill is such that even a non-scientific reader is led on, and what had seemed in advance too complex to contemplate is gradually made clear.

Comets

Herbert S. Zim; Illustrated by Gustave Schrotter (World's Work) 10s. 6d.

Here is scientific material presented with admirable clarity, and well supported by dramatic illustrations in midnight blue and white.

This book is one in a series of 'Zim Science Books' which first appeared in the U.S.A. a few years ago. The author is a science teacher of thirty years' standing.

Alligators and Crocodiles

Herbert S. Zim; Illustrated by J. G. Irving (World's Work) 10s. 6d.

Another of the Zim Science Books, and the clarity is again admirable, but somehow, in spite of the easy appeal of the subject, not very exciting, even though the illustrations are good.

Clowns Through the Ages

John Hornby; Illustrated by Siriol Clarry (Oliver and Boyd) 7s. 6d.

This is not a book that is meant to make you laugh, but it will give you an overall picture of the laughter-makers of many ages and civilizations — the Pharaohs, the Greeks, the Romans, the ancient Chinese, the Burmese, not to mention the clowns of today.

And if you are a picker up of fascinating titbits, there are some here. You will meet the jester whose help was sought when the Emperor of China had to be dissuaded from painting the then just completed Great Wall. You will meet the fool who saved William the Conqueror's life, the jester who founded St. Bartholomew's, the 18" high midget who got himself served up in a pie before Charles I's Queen.

Stop Stop

Edith T. Hurd; Pictures by Clement Hurd (World's Work) 10s. 6d.

This is No. 20 in the I Can Read Books, lively in text and illustration. It is a gay moral tale of a fussy lady who makes life unnecessarily complicated by perpetually cleaning, washing and tidying. What can stop her? New Readers will be drawn on by their eagerness to find out.

The Beast in the Cave

Mary Alice Philips; Illustrated by Clarke Hutton (Chatto and Windus) 12s. 6d.

Here is a rare book! The ages given on the jacket are 8-11, but there is no upper age limit for work of this quality. It is an exciting, richly imagined story of a boy who lived 25,000 years ago, of the life and ritual of his tribe, of his cave paintings and their significance, a story of 'magic' and superstition and fear, and the dangers of offering new ways before 'the People' are ready for them.

1963 Careers Encyclopedia

(Third Edition) Edited by G. H. Chaffe and P. J. Edmonds (Macmillan and Cleaver) 20s.

It is not necessary to introduce this useful Careers Encyclopedia, which is claimed to have been 'extensively revised' in its third edition. Some sections (e.g. Agriculture) have been considerably re-shaped, some (e.g. Forestry) have been condensed.

Young people may well read with advantage the introductory article, 'Making up Your Mind', by Gavin Brown, and his appendix on University

Entrance, including 'Whether to go to a University'. In the list of Colleges of Advanced Technology there is one omission — The Brunel College, Acton, London W.3.

Librarians tell me that it is to be hoped the new edition will be more durable than the previous one, as the binding has been improved by stitching in sections.

Tudors and Stuarts

Susan Ault and Bernard Workman (Blackwell)

This is Number Four in the Time Remembered series, two hundred years in ninety pages, well illustrated on every page, but have the authors not had to attempt too much — battles at home and abroad, internal politics, social conditions, VIP's, trade, architecture — and all of it, therefore, over-simplified and condensed! One feels they might have done a very good job if they had had room to expand.

Better English

R. Ridout (Ginn)

Teachers who enjoy using Mr. Ridout's books will want to know that his series, 'Better English', consisting of an introductory book and five others, is intended to provide a complete primary course. The author's claims for his course appear in the prefaces.

Ten and a Kid

Sadie R. Weilerstein; Illustrated by Janina Domanska (World's Work) 15s.

It is difficult to know how to be fair to this book. The basic idea is enchanting, and the pages dance with unusual illustrations. It is the form of the book that is worrying, the way the story is held or not held together.

The scene is a village in Lithuania at a time when the railroad was a thing to wonder at. Poor Jewish parents with six daughters and one son (and nearly another) are about to celebrate at home the Eve of Passover, and a chair is left for Elijah the prophet. Reizel, aged eight, does not expect to see him but she prays that he will leave a sign that he has been with them. At the end of the singing a tiny, snow-white kid is standing on Elijah's chair. For Reizel this little creature is surely capable of working wonders, and he does not disappoint her.

It will not be an easy book for a non-Jewish child. The festivals are confusing to follow, and the Hebrew terms, though they are explained and there is a glossary, get in the way of quick appreciation. The stories or semi-sermons within the story make for a clumsy structure, and yet the whole, by the wealth of good feeling that comes through it, makes the reading a worthwhile experience.

The Nine Lives of Homer C. Cat

Mary Calhoun; Illustrated by Roger Duvoisin (World's Work) 12s. 6d.

Some books move easily from one nation to another, but not this one. It is not the illustrations that fail to please, far from it. Children of picture book age should not be offered words which we do not use — scraggly, pesky, sliver-claws, and 'didn't have' instead of 'hadn't'. If the children are young enough to enjoy counting the cats, as the blurb suggests, they will be too young for the nine-life theme — the loss of one cat life after another, with accompanying dimming of stripes and decrease of weight.

The Ivory Horn

Ian Serraillier; Illustrated by William Stobbs (Heinemann) 5s. 6d.

The Ivory Horn, retold from the epic poem The Song of Roland is one of the latest additions (No. 66) to the already impressive list of titles in Heinemann's New Windmill Series.

More Stories to Tell to the Nursery

Margaret Law (Oliver and Boyd) 7s. 6d.

In this inexpensive collection there are fifty items — rhymes, episodes, and stories.

It is fantastically difficult to write good pieces of verse for small children. These are not above the general run. Rhyming is not enough.

The stories are lively, and the author knows where she is going with them. It is a book that will be useful in the Infants' classroom, for its stories are full of ideas that will enlarge the little child's experience and encourage him to participate and to observe.

Singing Fun

L. F. Wood and L. B. Scott (Harrap) 15s.

An infants' school headmistress reports, after trying out this book, that, as school music books go, it is a pleasant, useful addition. The songs cover a wide range of topics — festivals, seasons of the year, animals, people we all meet. Only a few are specifically American. The accompaniments are tuneful and, moreover, easy for an inexperienced pianist.

Mary Cockett

MISCELLANEOUS ADVERTISEMENTS

RATES: 1s. 3d. per line. Minimum 3 lines. These charges must be prepaid and copy received by the FIFTEENTH of the month preceding publishing date.

the New Era

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Holland: L. Van Gelder

United States: Dorothy McClure Fraser

Editor's Letter

The International Guiding Committee of The New Education Fellowship recently suggested that all sections should discuss teaching aids, with particular reference to the teacher-child relationship and to child development as a whole. This may involve, as the Committee realized, a reclarification of the aims of the schools — a formidable but perhaps timely task. I note with pleasure that the Australian Council for Educational Research (Educational Materials Unit) stated recently: 'We are at present inclined to the view that the machine as such is relatively unimportant, but that the thinking behind the programming of instruction is very important.'

The British Broadcasting Corporation, too, in their recent pamphlet 'School Broadcasting and the Shortage of Teachers' (which is intended to provide a basis for discussion) states: 'It is important that the educational world should identify its needs and state them.'

In this issue of The New Era, Professor Dodd gives us an invaluable objective survey of mechanical aids to teaching, which provides a factual background for our discussions. One realizes something of the difficulty in selecting from the mass of 'new educational media' when one learns that the University of Michigan, for example, publishes 'Programmed Learning: a bibliography of programs

in home and school

Mall Cottage . Chiswick Mall . London W4 . England
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and presentation devices', with regular and frequent supplements!

Nevertheless our own task, clearly, is to remember always that the child (and his education) is more important than the machine. In what settings, for what ends, do we want these mechanical aids to learning? Dr. L. Van Gelder's thoughtful article demonstrates how a small country such as Holland can while waiting for the results of expensive research undertaken elsewhere help us all by asking valuable questions such as: 'how can we create schools in which the new media are an integral part of the educational and instructional planning of the whole?'

Elizabeth Richardson in this number gives us the first part of her description of group discussions in teacher-training in Bristol, discussions one of whose functions was to 'help the students to discover something about themselves as human beings'. Her description of this experiment will be continued in our next number.

There is proof in reports from the Dean
On the use of the teaching machine
That Oedipus Rex
Could have learnt about sex
By himself, without aid from the Queen.
(Anon.)

Look Out

The International Secretary's Column (6)
James L. Henderson
Senior Lecturer in Teaching of History and
International Affairs, University of London,
Institute of Education.

'Can a man face the facts of life and laugh?
Swift faced them and died mad, deaf and diseased.
Shakespeare spoke out, went home and wrote no more.'
(Siegfried Sassoon)

Do we in the New Education Fellowship face the facts of life and still educate with joy? These allied questions have insistently assailed me in recent weeks as a result of certain personal experiences. First, I was congratulated, whether ironically or sincerely, by an able teenager at a schools conference for (his words) 'daring to be optimistic' in my lecture on contemporary world affairs. Secondly, I have been pondering the Bishop of Woolwich's book 'Honest to God', which seems to frighten and challenge the orthodox Christian, beckon to the non-Christian and fascinate both, because of its bold attempt to present a convincing view of the facts of life in religious terms. Thirdly, I have noted a renewal of the age-old debate about progress and whether such a thing in fact exists. The historian, Plumb, thinks it does; Rolf Hochhuth's bitter drama 'The Vicar', about Jewish victims of Nazi persecution, suggests that perhaps it does not: 'Because the concrete details are remembered only by the survivors or the haunted few, the bestialities committed under Nazi rule have assumed a subtle, queer unreality; they are like dreams of damnation that elude us at daylight, That is the last victory of the torturers; as we cannot believe in them (did Eichmann exist?), so we can no longer believe fully in their victims.'

'In the torture and extermination of Europe's Jews, the question of the humanity of Western man, of his place in the rational condition, is posed with terrible insistence. Auschwitz and Babi Yar must be accounted for if history is to resume the shape of hope.' (George Steiner, The Sunday Times, 5th May, 1963.)

Fourthly, I have been re-reading Musil's masterpiece 'The Man without Qualities' and considering its educational significance.

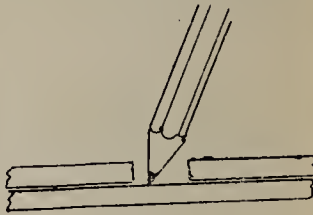
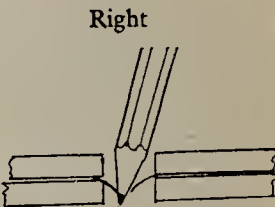
So my theme for this number emerges: can any teacher face the facts of life and still educate with joy unless he rejects the rôle of the 'man without qualities'? Such a person, according to Musil, is one who possesses a sense of possibility without adequate roots in reality; a 'man without qualities' is caused by qualities without a man. What does this mean? Surely someone who possesses a variety of qualities, but who lacks any focal point in his fragmented personality round which they can be integrated. Is not this an all too familiar human phenomenon in the classroom? Old 'Stinks' who can perform a chemical experiment to perfection in his laboratory but who cannot teach children chemistry; 'Miss Bright-Eyes' who loves children but hasn't an idea in her head; 'Cynical Cyril', who says kids are hell but will willingly sweat blood for them. This type of individual is so egocentric, so blind to his inferior functions, that each of his qualities seems to cancel out its opposite, and he is left a neuter. Through the lives of his characters the novelist Musil explores this problem, especially in the field of relationships between the sexes and the mystery of evil in human affairs. As he himself says: 'All in all, the novelist has to discover and present the 'good evil' ('das gute Böse') because that is what the world needs far more than the 'good good'. Unlike Disraeli's Coningsby let us not be peremptory in little questions and leave the great ones open, but rather take a hard, steady look at the darker facts of life and even then be able to educate with a laugh.

	A	B	C	D
1	○	○	○	○
2	○	○	○	○
3	○	○	○	○
4	○	○	○	○

A



B



Wrong

Fig. 1. Part of a Pressey Punchboard. A sheet of paper is sandwiched between formers A and B. The key former B has been drilled to make B, A. C and D the correct choices for questions 1, 2, 3 and 4 respectively.

The Adolescence of the Teaching Machine

B. T. Dodd

Educational Research Unit, Sheffield University

The modern teaching machine has been with us now for almost a decade. What has it achieved? What may we expect of it in the future? In order to answer these questions we must first examine the genesis of what has been called the teaching machine movement.

The American educator Sidney L. Pressey built several machines in the 1920's in order to present and score tests of intelligence and information. Although his primary aim was to remove the drudgery of marking test papers, he noticed that his students were strongly motivated by knowing their scores within seconds of completing the tests. He continued to experiment, although not very much interest was shown by the educational authorities until wartime research results confirmed his thesis — that immediate knowledge of results enhances learning.

All Pressey's machines required the learner to choose his answer from a list. On some devices the choice had to be registered by pressing a button, on others a hole was punched in a sheet of paper inserted into a board drilled so that a pencil would penetrate the paper only if the right choice had been made. This simple punchboard (Figure 1 - p. 122) gave immediate confirmation of a correct choice because wrong 'punches' merely left a pencil mark on the paper without penetrating it. This is an example of a teaching machine; a device for teaching automatically; but it is a rather crude teacher. In fact, it corresponds to a personal tutor who

continues to give the pupil examinations until he passes one!

The behavioural scientist Professor Skinner really created the modern teaching machine, by modifying Pressey's design in two ways: not everyone agrees that both these innovations were for the best. Skinner's most important contribution was to *programme* the test questions so that the pupil rarely made a mistake, even though the questions became progressively more difficult. In addition, with this type of teaching machine, the pupil is required to construct his own answer instead of selecting one from a list of plausible alternatives. When he is ready for it the pupil is given the correct answer, which he can then compare with his own.

But multiple choice devices on the Pressey model continued in favour because of the ease with which a machine can score the pupil's choices: not only can it indicate when the correct choice has been made, it can also control the presentation of instructional material. When the learner's choice determines the next item, the programme is called an intrinsic or branching programme.

So Pressey's machine has had two apparently incompatible offspring: the Skinnerian teaching machine with a fixed programme that requires the student to construct his own answers and mark himself; the multiple choice machine that does all the marking and can also vary the instructional material according to the pupil's choice of answer.

How to use these two types of teaching machine has not yet been settled: they both seem to work well if the programme of instruction is a good one. Although there is not a great deal of evidence on this, it seems likely that multiple choice answering is sufficient if the problem is essentially one of selecting or recognizing the correct one from a list

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of familiar or perhaps confusing answers. But if the pupil is going to have to recall or construct for himself something unfamiliar, it will probably be best to give him practice at this whilst he is learning. To illustrate this, think of words that are difficult to spell. Some words we can spell outright: others we need to try out on a scrap of paper until we recognize the correct version. Because this is not always feasible it seems that spelling should be taught by constructed response programmes rather than by multiple choice programmes.

On the other hand, the meanings of words would be difficult to teach by means of a constructed response programme because the student would be required to judge whether his answer was near enough to the version given by the programme — it would seldom be identical. What is required is a list of similar meanings between which the learner is required to discriminate. In this way a multiple choice programme would be able to teach subtle nuances of meaning that a pupil marking himself might fail to notice. (Such a programmed dictionary is now under construction at Sheffield).

Historically, teaching machines have developed in two directions that have given rise to two distinct types of instructional programme. Multiple choice programmes following the model introduced by Norman Crowder rely on large steps and corrective material for those students who go wrong. Each alternative answer leads to a different 'branch' of the programme — hence the name branching programme. By contrast, the Skinnerian or 'linear' programme leads all the pupils along the same path and aims to forestall errors by preparation found by experiment to be adequate for the least able students in the group for which the programme is intended.

Gordon Pask takes quite a different approach.

Pask's machines do not use a full-length programme as both Crowder and Skinner do: his aim is to set up a teaching system that makes very frequent tests of the pupil's performance, analyses the results, and then selects the next part of the programme so as to give the learner extra practice wherever he needs it.

The Pask machine is therefore said to be an 'adaptive' teaching machine: it is constantly adapting to the teaching needs of the learner. This is not spoon-feeding, because as soon as the adaptive teaching machine detects that the learner

is achieving mastery of a particular part of the subject-matter it ceases to co-operate and begins to compete. In this way the machine can teach pupils of widely differing abilities and attainments. If any weaknesses show up during the competitive mode of operation the machine changes its behaviour and starts to co-operate with the learner.

Since the adaptive machine can be set up to teach discrimination, self-marked constructed responses, or skilled activities such as typing, it is clearly a most versatile breed of teaching machine. If a skill can be divided into sub-skills which can be approximately ranked in order of difficulty or importance and which are regulated by specifiable rules, then an adaptive machine can be used to teach this skill. The adaptive teaching machine needs this rank ordering so as to be able to decide where to begin and how to progress when a pupil reaches the required standard in a particular sub-skill.

But apart from this approximate structuring, the adaptive machine needs very little of the elaborate and highly skilled programming on which the success of the other teaching machines depend. The fully adaptive machine really composes its own programme as it goes along. Clearly, this is the ideal teacher under certain circumstances; but it is a very complicated and hence costly device.

If adaptive teaching machines are apparently too expensive for widespread use at the moment, what is going to happen during the second decade of the teaching machine? The first change will probably be only gradual, but it will certainly continue. It will comprise a careful accounting of the cost and 'pay-off' entailed in education. As a result, the amount of money invested in the search for better teaching procedures will doubtless increase sufficiently to make adaptive teaching machines as feasible in education as they are now known to be in industrial training.

In the meantime, present efforts to achieve a compromise will be intensified as the value of good teaching systems becomes apparent. Ideal teaching machines can be built if enough money is available. But what is the form of the pay-off function of results plotted against cost? How much money must you spend on a teaching machine to get one that works as well as the 'average' teacher? How much

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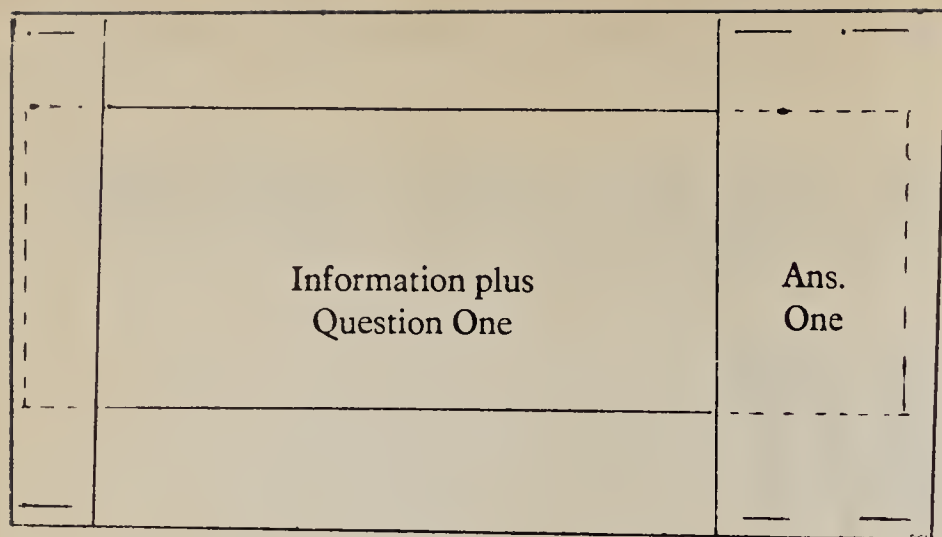


Fig. 2. The 'Wallet'. The flap conceals the answer until the page is turned.

better is the machine if you spend twice as much?

This is the sort of question now being answered in research units in America and the United Kingdom. Programmed textbooks following both linear and branching models have appeared and, once they have been thoroughly tested and edited, they seem to work as well as the same programmes in machines if the learners are fairly adult and not likely to be reinforced for cheating by looking at the answers. In the schools cheating is a real problem, even with supervision. In a recent study using the 'wallet' device (Fig. 2) by the Sheffield Educational Research Unit, children told how they felt strongly tempted to cheat by looking at the answer before constructing their own. These are some of the comments made by the children after the experiment:

'I didn't like this method of learning because you could look at the answers before you write them down.'

'I didn't like the booklets because they tempt people to look at the answers before they have written their own.'

'I think that you cannot learn the subject thoroughly until you have got over the temptation of looking at the answers which becomes great when you turn over two pages at once.'

'If you did not know an answer you can copy it. You soon forget what you have just gone past.'

The same problem faced the Aberdeen Automatic Teaching Research Unit when they tested school arithmetic programmes on the Teaching Board (Figure 3).

A cheap cheatproof machine (Fig. 4) to take a linear programme costs £3-7-6d., the Teaching Board 5s.

Does this extra cost (multiplied by the number of pupils to be taught at once) result in a worthwhile improvement in teaching?

Other alternatives are being tried: but real control over the learning process requires expensive hardware unless the whole atmosphere of the classroom is altered. If the pupils realize that the machine will help them, if they can get rid of the ogre of competition, if they can be persuaded to co-operate with the machine, then the simplest programmed textbook will probably suffice. In some fields of study, thirty copies of some of the better programmes now being written would probably be able to teach at least as well as the average teacher faced with a class of thirty. Alas this is still a long way from the situation where our ideal tutor (or teaching machine) is faced with only a single pupil!

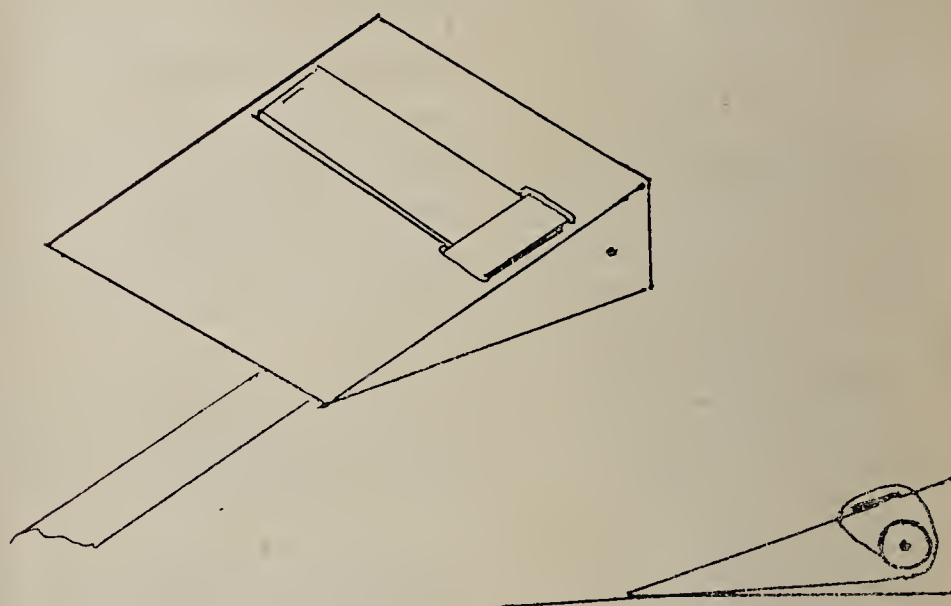


Fig. 3. The Aberdeen Teaching Board. Answers are written on the paper tape which is stored in a roll beneath the board.

But the situation must inevitably improve because all teaching programmes are under constant revision by their authors as they discover deficiencies in their work. Whenever a pupil fails to learn something from a programme it is the responsibility of the programmer to find out why. Perhaps the pupil has missed some work that should have preceded the programme: if this is so, the writer of the programme must either alter his programme to make up this deficiency, or he must give a test before presenting his programme so as to make sure that all his pupils are ready for it.

And here we touch again on the fundamental dilemma in programming for teaching machines. Should a programme go at the pace of the slowest

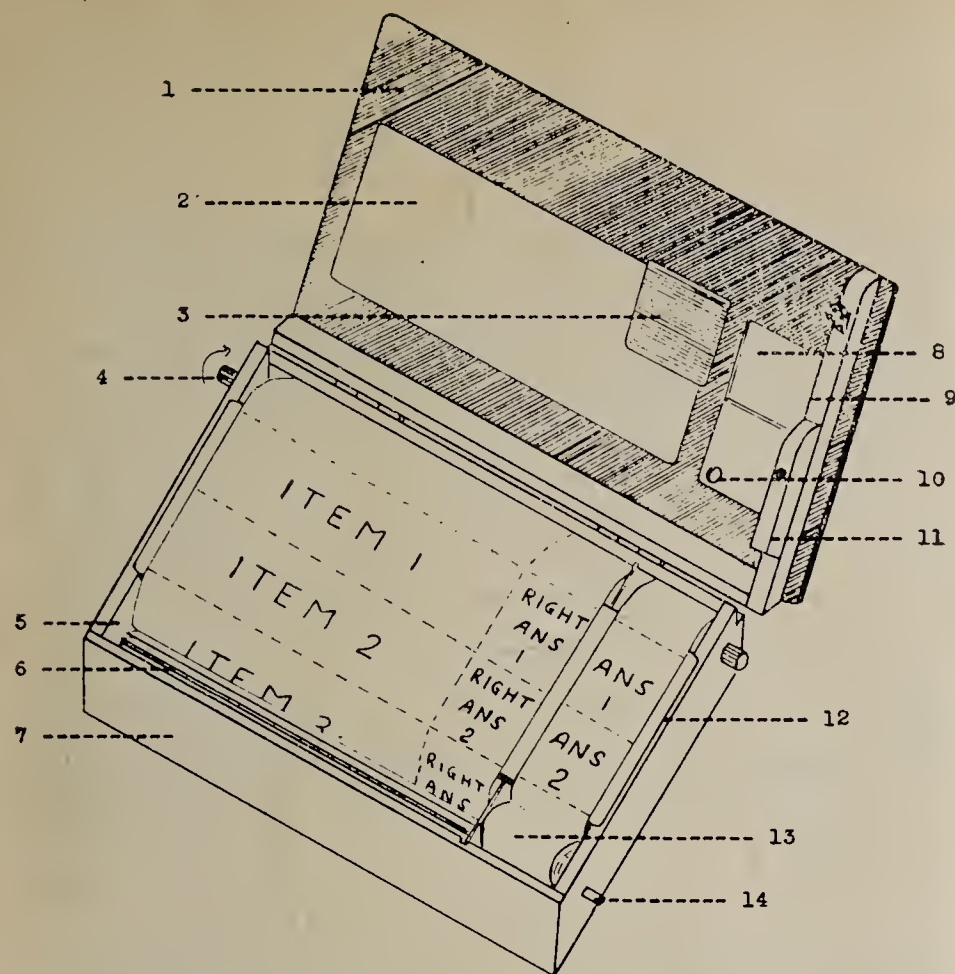


Fig. 4. A simple cheat-proof teaching machine. The learner writes his answer on the replaceable tape on the right, moves on both programme and answer tape, and then compares his answer with the one given by the programme.

- | | |
|-------------------------|-----------------------|
| 1 painted masking. | 8 answer aperture. |
| 2 perspex lid. | 9 reinforcing strip. |
| 3 adhesive mask | 10 scoring aperture. |
| 4 take-up roller. | 11 ratchet mechanism. |
| 5 loading aperture. | 12 platen. |
| 6 fan-folded programme. | 13 answer tape. |
| 7 plywood case. | 14 fastener. |

pupil: or should it have remedial branches ready to help those who need it whilst allowing the more able students to press on?

Surprisingly enough, the small step Skinnerian programme aimed at the less able students has often been shown effective for the brighter ones who simply get through it quicker. Nevertheless many have been utterly bored by short-step linear programmes: so bored that they give up before completion. This effect appeared when the Automatic Teaching Research Unit at Aberdeen were developing their linear programme on the fundamentals of paper-making. This programme was specifically tailored to suit the needs, interests and abilities of science undergraduates likely to enter the paper industry. Continuous testing during the writing of the programme resulted in a programme that was highly successful when given to what is called the target population — that is, the sort of

pupil for whom the programme is intended. This was not however the case when the programme was administered to technical trainees and others having some experience in the practical side of the industry. They thought it too simple — at first! The few that managed to stay interested during the early stages began to enjoy it and learn from it only when the programme began to touch on unfamiliar subjects.

What seems to be happening in such cases is that sections of the programme that are too easy become boring, interest is lost, and the learner gives up trying to learn unless he reaches material that is challenging enough to keep him busy. If the work becomes too difficult, then the error rate goes up whilst morale goes down. And again the learner will seek a more interesting occupation. This suggests that for every student there is an optimal rate of working. If the machine happens to be presenting new ideas at just this rate, all well and good. But if the machine's pace is too slow for the student at any particular moment he will tend to become bored: if it is too fast he is likely to get discouraged.

Of course our ideal tutor or teaching machine automatically adjusts itself to this optimum rate of working because it is constantly testing the learner and modifying the programme so as to 'bring him on' as fast as possible. This is all very well for those able to afford adaptive teaching machines — they need not be so particular about their programmes. But for the rest of us the well-written programme in a non-adaptive teaching machine must suffice.

If we must have them, what can be done to increase the efficiency of fully-programmed teaching machines?

The most obvious first step is to design reliable testing procedures capable of stating in advance whether a given person is likely to benefit from a particular programme. Studies have shown that intelligence tests are not conspicuously useful in predicting the results of programmed learning. Verbal ability tests and tests of pre-programme knowledge will certainly play an important part in selecting or streaming pupils ready for programmed instruction.

If we can achieve reliable streaming before administering programmes then the sort of

programmed instruction currently available will probably prove more effective. The Sheffield Education Research Unit is at the moment considering the possibility of a programmed test procedure designed to yield some estimate of each pupil's optimum rate of working so that he may be assigned to the most appropriate programme. This will at least help to narrow the range with which any one programme has to deal. The choice of linear or branching type of programme seems partly a matter determined by the nature of the subject being taught. There is no reason to suppose that either need be employed exclusively.

As an example of a highly successful compromise consider the skip-branching technique used in the Sheffield D.S.I.R. Teaching Machine (Figure 5) and also in book format. A skip-branching programme is equivalent to a two-speed linear programme. The 'B' frames form a short-step linear programme designed to be slow enough for the least able members of the target population. To accommodate those able to proceed a little faster, each group of 'B' frames is preceded by an 'A' frame covering the same material at a rate suited to the most able of the target population. With this arrangement, anyone requiring help or extra information at any particular 'A' frame can work through the corresponding 'B' frames, whilst those able to manage the 'A' frames skip the intervening 'B'

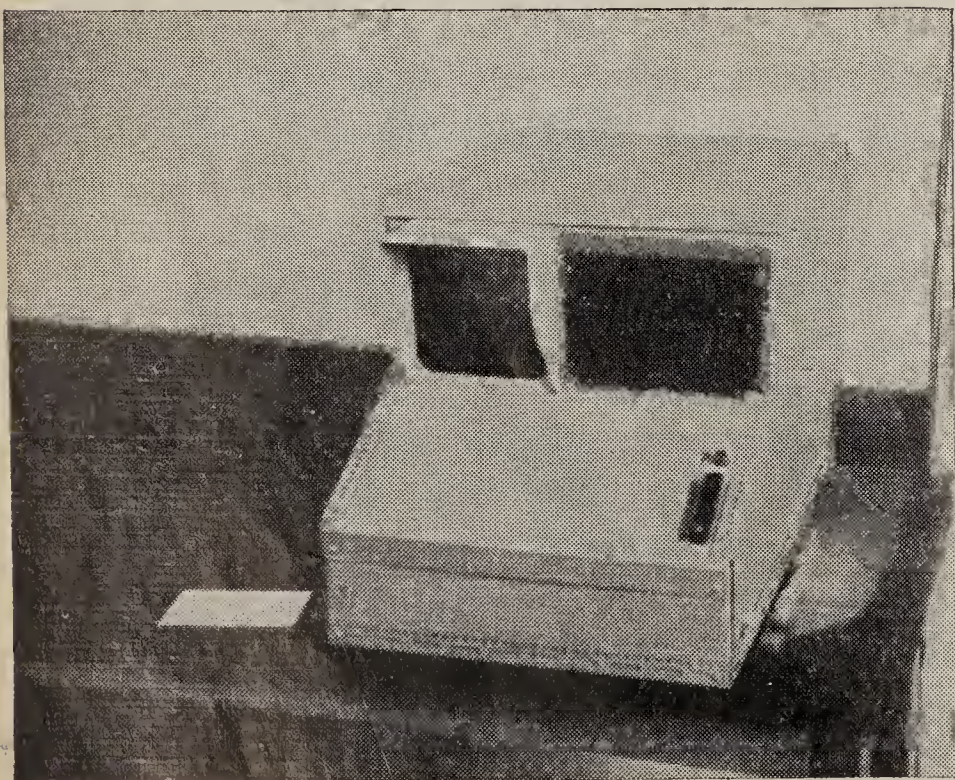


Fig. 5. Sheffield D.S.I.R. Machine. The learner writes his answer on the white card and posts it into the machine. The correct answer is then revealed on the screen and the learner marks himself right or wrong by pressing the appropriate button.

frames. Here is part of a programmed book which uses the skip-branching technique. This experimental programme is being tried out in certain Sheffield schools.

It is presented in small booklets in which all the 'A' frames appear on the right-hand pages: the 'B' frames are on the left and are used only by those who make a mistake on an 'A' frame:

Page 10

5A.

What is the value of 10^2 ?

Page 11

5B.

- 1) When a number is multiplied by itself, it is said to be **squared**. If we wish to square 5 we multiply 5 by itself.

$$5 \text{ squared} = 5 \times 5 = 25$$

If we wish to square 10, we multiply 10 by itself:

$$10 \dots\dots\dots = 10 \times 10 = 100$$

- 2) Instead of writing the words 'ten squared' all the time we write

$$10^2$$

(This is read as '10 squared')

It means that 10 is multiplied by it.....so that

$$10^2 = \dots\dots\dots \times \dots\dots\dots = \dots\dots\dots$$

(Now go to 6A.)

Page 12

- 5A. (This is the answer to Frame 5A. page 10).
100 (or one hundred) or (10×10) .

(If you got it right go on to 6A
If wrong, go to 5B)

6A.

What is the value of 10^3 ?

The technique of skip-branching solves, at least partly, the problem of matching the teaching to the pace of the individual student. An unsolved problem of at least equal importance is the choice and arrangement of subject-matter. Even an adaptive machine needs someone to structure the subject-matter.

Mathematics is one subject in which a great deal of re-thinking has occurred. The nature and utilitarian

functions of mathematical thought have received considerable attention, and grave doubts have been cast on the suitability of much present-day mathematics teaching. For those concerned with programming mathematics this presents an unusual problem — and a challenge. With the traditional structuring of mathematical thinking crumbling all around, how is the mathematics programmer even to select his syllabus, let alone programme it for a specific target population? Herein lies the challenge. Programming is not only a method of teaching, it is also an experimental technique of exciting potentiality. Under the comparatively rigid control of a machine, new methods of mathematics teaching can be tried out and tested for appropriateness and efficiency.

Different teaching methods and syllabuses are usually compared by having two groups of teachers who take it in turn to teach by the various methods under test. Trouble occurs when the personalities and interests of the teachers get confounded with the merits of the teaching procedures so as to make it impossible to decide which method would be best if generally adopted. Apart from almost negligible mechanical differences, all teaching machines of the same model have identical 'personalities'. Comparing teaching methods by machine thus removes a troublesome source of unpredictable variability. Even so, a teaching procedure may fail, not because it is fundamentally unsound, but because it introduces concepts not appropriate to a particular stage in a child's mental development.

The notion that a concept, mathematical or otherwise, can be appropriate, stems from the work of the Swiss psychologist Jean Piaget. Piaget's basic thesis is that throughout its entire life the mind is acquiring new ideas that are either absorbed into existing ideas or else become extensions of existing ideas. According to Piaget, the infant has to learn what space is by first feeling with his hands and then adding the visual experiences of watching his hands explore. Many such combined experiences are necessary before the infant can look at an object and know what it feels like without touching it. By the same token, objects recognizable by touch will not at first be recognized when only seen. Similarly the noise of a car, for example, will not be associated with the moving object until the child has had enough experiences with noisy things to realize how certain happenings are accompanied

by particular sounds. Following the same pattern, Piaget maintains that a child's conceptions of number, size, volume, weight and proportionality do not appear until he has had the opportunity to discover the simpler or more fundamental concepts upon which they depend.

Thus it seems that there is some sort of order in the way children develop complicated ideas. Although this is difficult to prove, it may be that the complexity of the concepts existing in a child's mind at any moment depends not only on his previous experiences but also on the state of growth of his brain cells. Even supposing that a child's thinking is limited by the state of maturation of his brain, are we certain that we have made the most of his existing capacities? Can we be sure that our infants and young children are receiving enough of the right sort of experiences to prepare them for the growth of their abilities? We must be absolutely certain that no potentially able child is going to be held back at any stage of his mental development by lack of adequate preparation.

And it is here that the ever-patient teaching machine may prove invaluable. Not only could a machine ensure that every child received enough of the right sort of concept-forming experiences, it could also be used to determine the exact stage of mental development reached by each child. In this way each child would be given fresh material at just the moment when his mind was ready to understand and assimilate it. How many children struggle to understand ideas that would come quite simply a year or two later? Conversely, how often are we surprised when children show perfect understanding of matters considered by adults to be beyond their ken!

These may be troublesome enough matters for the classroom teacher: they are even more disturbing to the teaching machine programmer who must be able to fit his programme exactly to the requirements of his future pupils. However, the future is bright. Many school experiments have shown where we must begin in this field. Experiments in industrial training by the Departments of Psychology at Sheffield and Aberdeen have been most encouraging. What stands out most clearly from both school and industrial investigations is that programming for teaching machines relies first and foremost on a thorough analysis of the subject-matter, be it information,

mental skill or motor skill.

Even if nothing further ensued, this searching analysis would inevitably improve the teaching skill of those who made it. But if the material is also presented in an automatic teaching device, even a simple programmed book, then its range of usefulness appreciably widens.

For those unable to gain access to regular education through illness and for those for whom personal tutors are simply not available, the teaching machine provides an unparalleled opportunity if good quality programmes for it are available. For the well-motivated student, simple devices plus self-testing instruments could provide, even with the crude materials currently available, a teach-yourself outfit capable of equalling the performance of a private tutor, at least in some fields of study.

For industrial training this prospect is indeed inviting. With an all-the-year-round intake, many industrial concerns are faced with an expensive, and for the instructors, boring schedule of training employees in very small numbers. Even a small number of machines in almost daily use would soon justify their initial outlay. This would be especially true in those parts of industrial training not likely to change very much from year to year. For example, the Sheffield D.S.I.R. group in the Department of Psychology have been associated with one such training programme in which skip-branching was used to teach Production Drawing. In any event minor revisions of the programme would not be at all difficult, and the programme could be extended as new techniques came into operation. As far as motor skills are concerned, the adaptive machine has clearly demonstrated its superiority, particularly in teaching various types of keyboard operation.

Looking ahead, the pay-off from the teaching machine movement seems likely to include not only improved educational and training techniques but also a deepening understanding of the motivation of people in the learning situation. Perhaps it will help us to discover why infants apparently craving for new knowledge can sometimes grow up into adults indifferent, if not antagonistic, to new learning.

It has been said that the teaching machine movement is going to increase the total amount of

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energy or activity in whatever educational system it appears. If this is so we might expect one of two effects. Either the system will get unwieldy because of this extra activity, or it will reorganize itself so as to be able to handle the influx in the same way as a growing community acquires an increasingly more structured formal organization to preserve law and order. It follows that the educational system which embraces teaching machines will have to become more organized. This would entail a more careful control of syllabuses and examinations so that the potentialities of the system were fully realized. To compensate for this, the enhanced efficiency of such a system would leave more time and teachers for other activities not ideally handled by automatic instruction.

Seen in a larger context, the teaching machine is but another manifestation of utopian optimism — that man can build a better world. Education is clearly central to this view. Can man discover how to teach himself and others well enough to cope with a world of tomorrow necessarily more complex than the world of today?

The Introduction of New Educational Media in Dutch Schools

L. van Gelder

Director, Algemeen Pedagogisch Centrum,
Chairman, Dutch Section, N.E.F.

Foreword

Nowadays every international educational magazine publishes articles on the educational situation in different countries, many of these articles being merely reports on the development of new school-systems or special curriculum arrangements. This information may be useful to those who have a scientific interest in comparative education, or to those who are curious to learn how teachers in other countries are doing their job. But it is not my intention here to give yet another such report, merely to tell you what we have done in the field of new educational media in Holland.

Thinking over the content of this article, I wondered who might be interested in the problems we have in Holland, and I realized that the author

is bound to be more concerned with these than any reader could be. Why then should I tell others what we have done, what we wanted and still want to do, where we failed and how disappointed we are that the development has not been as speedy as we hoped it would be? So I looked for another way of approaching the subject, and decided just to describe our problems — those we have not so far solved — in the hope that others will help us to solve them.

The new instructional media I want to discuss are school broadcasting, school television, language laboratories, teaching machines and programmed instruction. Only school broadcasting (radio) has a history, because it started more than ten years ago in Holland with special lessons for elementary and secondary schools. The language laboratories are only used here purely experimentally at present, in four grammar schools and in one of our universities. Teaching machines are quite new, and only a few experiments are being made with them in schools, universities, industry and the navy: the harvest in this field too is therefore very small. I believe that one of our main tasks is to discover the reasons for the slow development in the use of these new instructional media.

Teaching Aids in General

In 1957 the Dutch Section of the New Education Fellowship held a conference on the use of teaching-aids in schools. In that conference, which was attended by more than two hundred teachers from all kinds of schools, we tried to formulate conditions for the use of teaching-aids in a creative learning process. During our search for these conditions we postulated that:

1. A teaching-aid should not be a mechanism that reduces the activity of the teacher or of the learner.
2. All teaching-aids must originate in the needs of the learner in the learning process, and should not be an arbitrary addition to this process.
3. Teaching-aids should promote the creativity of the learner.
4. Most teaching-aids are used as a mechanism for the drill of special subject-matter and have no relation to the activity of the learner.

5. One of the most valuable characteristics of teaching-aids should be the invitation to the learner to make discoveries in a new field of learning.

6. In order to give the learner the widest scope in the learning situation, teaching-aids should have a polyvalent character, so as to stimulate the learner to choose his own methods of solving a problem.

7. Taking these characteristics into account, each teaching-aid consequently should be accompanied by a task that stimulates the learner's thinking processes.

After many discussions, the conference members felt that most of the then existing teaching-aids did not contribute to the creative learning process, and that many of them actually impeded rather than stimulated the problem-solving attitude of the learner.

Two other facts are worth remembering about the conference, because they may help us to understand the reluctant attitude of the modern teacher to promote the use of the new instructional media.

First of all, it was highly remarkable that no mention was made, during the conference, of radio as a teaching-aid, although more than 20% of the elementary schools in 1957 did make use of school broadcasting (nowadays it is 40%). One might be inclined to conclude from this that experience with radio lessons in schools had caused teachers to feel that this medium did not fit into the context of such a conference! Perhaps this was because most of the teachers considered that school radio encouraged passivity in their pupils and did not contribute to the problem-solving attitude that we like to have in our modern schools.

Secondly, in 1957 no mention was made of three other media of instruction. There was no school television in those days in Holland because general television had only just started on a very limited scale. Language laboratories and teaching machines were still unknown.

School broadcasting: radio

What is the situation in 1963? We have now had experience with school broadcasting for over ten years, and still we ask what place it should have in school. We ask this question not because we are ungrateful for the numerous experiments that were

and are being made in relation to the subject-matter and the presentation of school broadcasts, nor because we should dislike being convinced that school broadcasting may be useful. The main reason for our hesitation is that we do not yet see (1) how broadcast lessons can be incorporated into the programme of a modern school that has been adjusted to the individual needs of the pupils; and (2) how school radio should be programmed so that it can promote the creative activity of these pupils.

These objections are too easily set aside by the experts at the broadcasting end, who say that one should not expect radio to solve educational problems that are outside radio possibilities. They add that radio is a special means of communication, with its own laws, especially geared to the transmission of sounds, and that it is the school which must learn how to make the best use of this medium. And this leads us to a crucial point in the discussion — where can the school utilize a teaching aid which transmits sound as perfectly as the radio does? In some countries there is a shortage of teachers, and there the radio may be a substitute for the teacher: the situation in Holland is not so bad in this respect that we need any substitute for the teacher. In most schools there are some special lessons which no teacher there is qualified to provide, so that the radio may be able to fill gaps of this kind. But there are everywhere thousands of teachers with a thousand shortcomings: one cannot teach history adequately, another cannot sing; one has no interest in geography, another does not like poetry. I do not think that radio will solve these problems. It may however help the teacher to make his lessons more lively by means which are not available to him in any other way.

We have radio lessons in music, history, geography, current events and so on. But it is not sufficient merely to broadcast a good lesson: some preparation for it must be done beforehand in the school. The broadcasting company publishes pamphlets with short introductions to the lessons and pictures illustrating the themes to be discussed, with tasks and questions for further elaboration of the subject. And now it is not the school which needs the radio, but the radio which needs the school's help in providing education on the air!

I want to be quite clear on one point. I am not against radio as a teaching-aid in school: I am fully

convinced that it may be an indispensable help to the teacher. But I do not see how school radio, as it is presented now, can originate in the needs of the pupils in the learning process they meet in school.

Let me put another question. For several years I worked in a modern school with a rather individual approach in its teaching. I felt the need, when teaching civics, for example, of bringing the pupils into contact with the institutions of local, national and international government, and I think my lessons would have been improved if I could have used radio or television. But could such broadcast lessons have been integrated in the school programme that had been developed in collaboration with the children?

Here is another example: in our Institute of Education we have been working with a hundred elementary schools on the introduction of new teaching methods. One of our objectives was the integration of subject matter of various kinds into the individual units. Only a few of these schools use the school broadcast lessons, not because they object to them as such, but because there is no relation between their methods and the traditional methods of school broadcasting, which is directed at all schools, most of them traditional themselves.

School Television

Before we draw any conclusions, we ought to consider what kind of problems are likely to arise from school television. This will start in Holland at

the end of this year, and about twenty sessions have been planned for the experimental phase. Owing to controversial opinions about the structure of the organization of school television, we had a delay of several years during which there was a minimum of discussion about the educational sides of the problem. The attitude of most of the teachers is that school television will come in any case, and then we will see what it can contribute to our schools. This lack of interest, this absence of thinking about the educational problems involved, has two sources. The traditionalists see school television as an infraction of the regular school programme, but they are willing to make occasional provision in the curriculum for a look at these television programmes. Their attitude is not negative, but it is not at all enthusiastic. On the other hand, teachers in modern schools with a tendency to emphasize more individual work, have little conception of television problems which are those of mass-communication even though the mass consists only of the pupils of one class.

I think I can now, after this short exposition, formulate two of the most important problems we must consider. (1) How can we make radio and television lessons which will originate in the needs of the school, without making the school dependent upon the programming of lessons by radio and television Boards? (2) How can we use radio and television in a school in which the traditional classes have been abolished and where pupils work either individually or in small or large groups according to

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their needs and the tasks they have to fulfil?

The first question must be solved for the traditional schools. The second will be a problem for the modern schools for the next ten or twenty years.

Generally speaking, new media of instruction are being considered as contributions to the reform of education, but this is only true in so far as these new media fit into educational theory and practice already geared to the reform of education. It is my opinion that if we are not careful, the use of new media may become a new base of traditionalism instead of a starting-point for reform.

Language Laboratories, Teaching Machines and Programmed Instruction

After these remarks about the use of the means of mass-communication in schools, I want to make two short points about language laboratories and teaching machines. In fact, these devices have a more limited impact on the structure of education. One can use them in traditional schools as well as in modern schools without altering the usual approach in these schools. The limitations of these media are evident in their use for special subjects — languages on the one hand, and mathematics in particular on the other. Experiments with the language laboratories in four Dutch grammar schools are still in a preliminary phase: much time will be spent in finding the best methods of instruction. Here again we see that the technical problems of transmission are solved, but the educational use of the apparatus causes more difficulties than were expected.

It is possible that in a small country like ours, the costs of experimenting with the new media are higher than we can afford. If this is true, it would perhaps be better to use the available money to invite experts from abroad to instruct a group of teachers, rather than to buy expensive apparatus and to experiment without experience.

In the field of teaching machines we are only at the very beginning. Apart from some trials in industry and in the navy, there are some programmes for algebra and initial statistics. There is a group of teachers interested in the making of programmes, but they have no experience and it would be useful if they could get instruction from an expert. The next step, in my opinion, must be to provide a course for the instruction of programmers, so that we can make

use of the knowledge of others.

Programmed learning will have a great future, especially in modern schools, because by programming the subject matter it is possible to let the pupils work at their own pace and to give them sufficient exercise with material that is not too difficult.

Conclusion

Modern schools aim not only at individual instruction: there is also group-work and other forms of socialized instruction. It is not yet clear how the modern school can use these new media for mass and individual instruction, and at this point we must make a new start and re-formulate our ideas. The main problem is not that of adjusting the school to the use of these media, but that of creating modern schools in which the new media are an integral part of the educational and instructional planning of the whole.

It is possible that the development of the use of these new media is still too limited for such a far-reaching ideal situation, but it is better to work with a long-term plan than to waste energy in haphazard trial and error. The elaboration of such an educational plan should not be merely a national project: it should be achieved through international co-operation. I hope that discussion in our magazine will contribute to the development of such a plan.

*Teacher-Pupil Relationships as explored and rehearsed in an experimental tutorial group**

Elizabeth Richardson

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PART I (1) The Situation

The traditional pattern of our secondary-school classrooms not only makes natural communication between teachers and their pupils extremely difficult but makes serious communication (on the subject of the work in hand) between the pupils themselves almost impossible. The teacher, faced with thirty to

* I should like to express my gratitude to Mr. H. Bridger, with whom I had regular consultations while the group was in existence, and to Mr. A. K. Rice and Dr. P. M. Turquet, who gave me valuable advice on the interpretation and presentation of the material.

forty girls and boys sitting in straight rows and more often than not in segregated groups, is driven back upon methods of instruction that are fundamentally authoritarian. However successful he may be in arousing interest, however responsive some of his pupils may seem, however satisfactory the results of his testing procedures may look, there is a dimension missing from the learning process. The emotional forces within the class as a human group are not being harnessed to the work. At best these forces remain dormant, allowing certain individuals to extract interest and benefit from their relationship with the teacher while others give up the competitive struggle; at worst they are disruptive, making serious work, even for the few, quite impossible. Yet, rightly used, these same forces can illuminate learning and produce the motive power that seems to be so lacking in our classrooms. Children too often grow up assuming that emotional experience and intellectual experience are two separate compartments of living; and young people from the training colleges and universities may go back into the schools with these assumptions unchallenged and unchanged. How can we break this vicious circle and create a climate in which teachers can discover for themselves that the emotional life of the group is an indispensable part of the work that goes on in any classroom?

We need to create situations in which groups of students can learn, in the presence of a staff member, to free themselves from habits of dependence and assume responsibility for the choice and planning of their studies. Now it is conceivable — indeed it appears, in the face of much accumulating evidence, to be inevitable — that a group whose members are, individually, perfectly capable of working independently will, as a group, find it extremely difficult not to look to the staff member for advice, direction and specific instructions.¹ In other words, however mature and intellectually capable the individual members may be, the group will be looking for a particular kind of leadership. If the staff member, instead of offering this kind of leadership, confines his role to making observations on the group's behaviour with a view to helping them to understand it, they will be forced to recognize and deal with the feelings stirred up by this unexpected turn of events. Through the struggle to cope with these feelings and come to terms with them, the group will discover a new sense of commitment and will search for effective ways of

working together.

All good tutorial and seminar work, of course, has elements of this kind of emotional experience, for every good tutor seeks to develop independence in his students. But if a deeper understanding of group behaviour, as distinct from individual behaviour, is to be reached, something more than self-detachment is needed from the tutor and something more than attention to an objective task has to be demanded of the students. There must be time for systematic and if necessary painful study of the subjective feelings involved in the whole relationship. And if this can be done the understanding of the feelings will ultimately bring a new significance to the objective work that is being tackled.

This kind of self-examination in the group has behind it a good deal of accumulated experience in clinical, industrial and educational settings. In England, just after the last war, Dr. W. R. Bion took his first experimental groups at the Tavistock Institute of Human Relations, London, and later published in *Human Relations* a series of papers (now also in book form²) describing these groups and the phenomena he had observed. Some of these groups were therapy groups, consisting of not more than eight patients who had agreed to accept this form of treatment; others (later described as 'study groups') consisted of people who held industrial and educational posts involving leadership and responsibility, who were willing to go through this experience in the hope of gaining insight into the behaviour of groups in all walks of life. During the past five years the Tavistock Institute, in collaboration with the University of Leicester, has run a series of training conferences at which the study group, meeting daily with a consultant with the sole task of studying its own relationships, has been the central and continuing training situation.³ It was as a result of my own experience as a delegate at the second of these conferences that the experimental tutorial-group work described in this paper was attempted.

In a one-year postgraduate Education course the tutorial system may be assumed to have three main purposes: first, to help students to relate their own experience (as pupils and as teachers) to the theories being studied in the course; secondly, to help them to examine how children grow, learn and enter into relationships with each other and with adults; and

thirdly, to help them to develop a greater understanding of themselves as human beings. Yet there is no blueprint for tutorial work: two university departments may have common aims in training teachers, yet have entirely different tutorial systems. In one, a tutorial group may in fact scarcely ever meet as a group at all, the tutorial relationship being mainly an individual one; in another, the individual tutorial relationship may be subservient to the weekly group discussion, any one member having only occasional private interviews with his tutor. Again, in one department tutorial groups may be homogeneous, students being allocated as far as possible to tutors who share the same specialist subject and who will visit them when they are doing their teaching practice in schools. In another department, the groups may be heterogeneous, as many subjects as possible being represented, and a tutor may not see any members of his group teaching at all. Even within the same department no two tutorial groups will function exactly alike. Tutors are different human beings with different talents and different ways of doing their jobs. Indeed any one tutor will find himself introducing modifications into his work as year succeeds year, and he may at some stage radically alter his approach as new influences and new experiences affect his thinking.

In the Bristol Department, the tutorial group is considered to be the heart of the training course. Students are allocated to tutors in groups of not more than ten, in such a way that each contains a fair distribution of men and women, special subjects, degree classes and universities. Each tutor meets his students both individually and as a group throughout the autumn and summer terms (the middle term being devoted entirely to teaching practice in the schools). Group meetings are held once a week and last about an hour and a half. Students write essays for their tutors, including two in the autumn term which are formally assessed as part of the written work required for the Certificate of Education. Because of the absence of any final examination in the Bristol Department, toleration of this 'continuous assessment' is part of every tutorial group's relationship with its tutor. In addition to its ten or so Department members, every group has one overseas member who is expected to attend the weekly group discussions but not to undertake written work or to attend individual tutorials, this part of his work being the responsibility of the

Institute of Education, where he is following his total course of study, and not of the Department, where he is really a visitor.

The task of the tutorial group, when it meets as a group, is to discuss educational issues to which the tutor or the group or both in consultation have decided to devote time. For the particular group to be described in this paper, the task, as I had determined it, was to plan and carry out this series of discussions. My own task, as I saw it, was threefold: first, to keep the group informed about available sets of reports, pamphlets and offprints so that discussion could be supported by organized reading; secondly, to bring in from my own teaching experience observations about children's behaviour, classroom problems and school organization which were relevant to the discussion and helpful to the learning process; and thirdly, to offer comments on some of the emotional aspects of the group's behaviour from one meeting to another. By including this third function in my tutorial role I hoped to fulfil the third of the aims of the tutorial group as outlined above — that is, to help the students to discover something about themselves as human beings.

Thus I accepted the traditional part of the tutorial role — the obligation to focus discussion on educational topics; and as far as this was concerned, the task of my group was similar to that of other groups in the Department. Moreover, every member of the group had a fifty-minute private tutorial with me every other week, in which the intellectual content of the course was discussed, advice for private reading was given and written work was supervised. Thus in these individual tutorials every member of the group had to produce evidence that he was subjecting himself to some real intellectual discipline.

Throughout the series of group meetings, however, I refrained from making any decisions for the group and from proposing any topics for discussion. The reason for this apparent abdication was that I wanted the students to discover, from direct experience, what their own assumptions were about the nature of authority, and to learn (through their own struggle to decide on a programme) that such a task was not beyond the capabilities of such a group. In other words, they found themselves having to make the kind of decisions which they felt

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should be made by me. Thus the external task (planning and putting into effect a series of discussions on educational topics) was found to include an internal task — coping with the conflicts aroused by the peculiarity of their relationship with me.

The experience of working with a group of students in this way raises many questions. While it is going on, the tutor has to resist the strong temptation within himself to take back the responsibilities he has handed over. Repeatedly as the weeks go on he will hear of specific tasks which other tutors are setting their groups, and repeatedly he will be tormented by the fear that he is denying to his students the kind of learning opportunities they are entitled to expect from him. Frequently he will feel that he is also denying to himself the kind of exhilaration he enjoys when he is teaching in a more conventional way. And at times he may even have to tolerate the knowledge that his group regards him as cold and impersonal.

If there is any justification for this method of handling tutorial work it would seem to be this: that the emotional undercurrents are there whether the students become aware of them or not, and furthermore that every student, when he becomes a teacher, will be handling children who are experiencing similar conflicts in their relationships with him and with each other. All work which is carried out in a social setting is being done because of or in spite of these inter-personal feelings. The relationship between a tutor and a group of students in a university department is by no means unaffected by the feelings of security and deprivation, affection and anger, tolerance and jealousy, trust and suspicion, which both enrich and threaten the relationship between a teacher and a class of children. In the student group, of course, as in any adult group in which attention is focussed on an objective task, such feelings are normally disguised or concealed or driven into the unconscious, where, although they may appear to be doing no harm, they may in fact be obstructing the serious purposes of the group in all kinds of ways.

Because of the way in which I took this group, the students described in this paper found themselves in a situation where such feelings could not remain hidden. Deprived of the kind of leadership which long experience in school and university had taught

them to expect, and yet having to work together on educational tasks in the presence of a teacher, they were driven back into a kind of emotional behaviour which, as rational individuals, they must have regarded as childish and incomprehensible and even at times rather frightening. But these same strong feelings, brought out into the open, painfully recognized and honestly examined, began eventually to illuminate other situations beyond the confines of the particular group in which they had been discovered, and so, perhaps, to bring past failures and future hopes into a new kind of relationship.

(2) Early patterns of aggression

The group consisted of six men and four women: the Department members had come from nine different universities, only one being a Bristol graduate, and none of them had had any previous experience of teaching, apart from the three weeks' preliminary practice which all students were required to do immediately before the term started. The overseas member, a man from the Bahamas, was a teacher of about twenty years' standing. The opening meeting on the first day of term (a Thursday) was mainly an administrative session to distribute papers and clear up any difficulties about choice of courses and general planning of time-tables. On this occasion I explained to the students that I should be attempting to help them, during the weekly group sessions, to learn something about the nature of their own difficulties in working together as a group, and I tried to make it clear that it would be their responsibility and not mine to decide, after the first session, for which I would give them a framework, how their group-tutorial time was to be spent. As the overseas member was not due to join the group until the following Wednesday when the third meeting was scheduled, I proposed that we should postpone our 'real opening session' until that day, so that he would not miss an essential part of our proceedings. In the intervening meeting (on Friday) the group discussed, at my suggestion, the introductory lectures given by the two professors to the whole Department. On this occasion I offered no comments on the emotional behaviour of the group; instead I acted as a discussion leader in the conventional sense.

On the following Wednesday, when the group was complete, I suggested that every member should introduce himself in turn, bringing in as much

autobiographical detail as he cared to, and I myself led off with a brief account of my own route to the Bristol Department. To emphasize my change of role I had removed from the circle of chairs the desk armchair from which I had conducted the two preliminary sessions, and was now sitting on the same kind of chair as the students, on the opposite side of the room from my desk. On the previous Thursday I had remarked that the members of this group had me as tutor whether they liked it or not and would have to put up with my methods: at the time this remark had raised a laugh. Now, five days later, nearly every member mentioned in his self-introduction something derogatory to himself. One had 'behaved impossibly' at the grammar school, and another spoke of anti-social behaviour outside school which had been sufficiently serious to lead to two appearances before the juvenile-court magistrates; one, as 'must be obvious' to the group, was an only child, while another confessed to having a 'vile temper' while at primary school, being at that time supposedly incapable of playing games like other children and excessively pampered by an over-solicitous mother; one had 'failed the eleven plus three times', another had been 'unsuccessful' both at school and in a first attempt at taking up a career; one claimed to have spent so much time on social activities at university as to have neglected work and finished up with a poor degree, another to have 'selfishly' neglected social activities in order to concentrate on work. At the time I did not connect this strong self-deprecation with my own joking remark the week before. Later I came to feel that they had unconsciously turned this autobiographical material into a kind of counter-threat. It almost seemed as if the group had been saying to me: 'All right, if we've got you whether we like it or not, you're equally stuck with us whether you like it or not! And just look what a group you've been landed with!'

At the next meeting the group attacked me in good earnest. Mr. A. opened the proceedings by urging Mr. B. to start things off. Mr. B. responded by turning to me and rejecting openly a remark I had made in a lecture that morning which he had recognized as a comment on one of his own remarks to the group two days before. Later, towards the end of the meeting, Mr. C. referred even more indignantly to something else I had said in my lecture, in which he had seen himself, he said, 'as clearly as anything'. In fact I had made no reference

in my lecture to the group as such; but by this time they were all feeling so angry with me for not telling them what to do that they were only too ready to use my two quite harmless allusions, neither of which had been in any way derogatory, as examples of my complete unsatisfactoriness as a tutor. I was now accused of 'putting a damper on the group', of 'sitting making notes' (this being grumpily amended to 'mental notes' when I pointed out that I was not writing anything or showing any intention of writing anything); one member remarked crossly that it was bound to make them all a bit cautious if I was going to 'bring it all out in lectures'. This last, as it happened, was the purest fantasy, as the group knew perfectly well that the one lecture I had already given (on the nature of communication) was the only one I should be giving throughout the term. However, no sooner had the attack been made than one of the women quickly said, as if to calm the group down and assure me that I was not really so bad as I was being painted: 'I don't really think we *have* been damped down in this meeting!'

At this point the time had come for me to leave the meeting because of an administrative matter. Like all tutors, I had been asked to see that my group elected that morning a representative to the House Committee (a body whose functions in the autumn term were mainly social, but which later shared with staff representatives the responsibility for planning a special programme for the last two weeks of the summer term). This posed a problem; for if I were to preside over such an election the member chosen might thenceforth be regarded as a kind of deputy to myself. Accordingly I quite simply opted out of the situation by announcing at the beginning of the meeting my intention of withdrawing ten minutes before the end, so that the group could arrive at its own decision about who was to represent it. In fact, as it turned out, I had, by abdicating in this way, unconsciously led a flight; for the group, instead of tackling the task of choosing its own representative, took an easy way out. Later in the day, when a member of the group came up to my room to borrow a book, I enquired casually who the representative was, and was told that Miss D. (described as 'the lady who always sits next to you') had volunteered for the job and that the group had decided to accept her offer rather than attempt to hold an election. Miss D. had, in fact, sat next to me on two occasions and had been very prominent in the discussions held up to that time; I had,

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moreover, unwittingly given her a tactical advantage over the others in the mutual introductions session, by turning to her after making my own contribution and offering her a cigarette to 'encourage' her to start the group off. Neither Miss D. nor any other member ever mentioned the matter of the 'election' again until the last ten minutes of the final meeting of the term, when the second act of the drama was played out. Meanwhile it was tacitly accepted that she should do the job, and no enquiries were made about it in my presence. Thus the group made it clear to Miss D. that her role on the committee gave her no special status within the group.

The week after this 'election' and the meeting which had preceded it, the group arrived with a plan drawn up. Once more Mr. A. and Mr. B. (in the reverse order) took upon themselves the task of being the opening speakers. On this occasion they arrived with an air of conspiracy and sat down on either side of me, Mr. B. informing me with a comic hint of apology in his voice that the group had decided to discuss the balance between academic and non-academic subjects in the school. He (and indeed the group) eyed me as though wondering whether this was in order; but when I asked whether my permission was being sought, the spokesman said, as though wishing to convey to me that I had now forfeited all such rights in the group: 'No, actually we've decided.' Mr. A. then made a provocative statement, to the effect that secondary schools should be spending more time on the three R's and less on inessentials. The group now debated vigorously the rival claims of academic and non-academic subjects in the secondary school curriculum. Mr. A.'s contribution to this seemed to be reflecting his suspicion that the way in which I was carrying out my task as tutor was not really academically respectable; and after about an hour he gave an even more direct hint that this was his view of the matter. The discussion had come to a full stop on the decision to take up the question of examinations in the secondary school the following week, and suddenly he remarked, looking at me half defiantly: 'Well, I think I'll go now, if you don't mind. We seem to have come to the end of this.' He hesitated. I remarked that there was nothing to stop him from going. He got up, and with an air of mingled bravado and embarrassment, marched out, saying: 'Excuse me!' For a moment it seemed to me probable that the others would follow him, but nobody moved. The group seemed to be expecting

me to react to Mr. A.'s departure in some way. I merely remarked that nothing had in fact been said about how long these meetings should last, only that they would start at 11.15. The group took this up in a somewhat guarded way, and someone suggested that meetings should end in future at 12.40, since the lunch queues were getting long by then. This was agreed.

Mr. A. continued his protest the following week by absenting himself from the whole meeting. He came to me the day before with an elaborate explanation about having to put two children on the 11 o'clock train and not liking to come late to the meeting. When I suggested that he might come late rather than not at all, and passed on the information about the decision of the group to continue meetings until 12.40, he seemed relieved and undertook to be there as soon as possible. But he never turned up. Such was my own unconscious resentment against him that I completely forgot to inform the group at the meeting that he would be late; and the group — while noting the absence of another member, who was ill — made no reference to him at all. At the time (although I did not communicate these feelings to the group) I felt that by ignoring Mr. A.'s absence they had been registering their unconscious anger with him for attempting to lead a flight from the task, by breaking up the meeting, the week before. Now however, in the light of the total history of the group, it seems more likely that they were giving a sort of silent approval to his absence, seeing it as a retaliatory action in response to my own 'flight', two weeks before, when I had opted out of the awkward election situation by leaving the group to cope with it in my absence.

In this meeting a new anxiety asserted itself — a concern, not over my apparent failure to teach them, but over my right to assess them. By now the group had twice used the indirect way of expressing its feelings towards me. We have seen how the discussion about academic and non-academic subjects had provided a thin disguise for at least one member's suspicion that my method of teaching was not academically respectable. Similarly in the previous meeting there had been — before the direct attacks upon me — much talk of teachers' responsibilities towards children and of children's expectations of teachers: the words 'expert' and 'expertise' had been frequently used; and I had eventually passed on to them my feeling that it was

really my failure to show 'expertise' in this situation that was being discussed. In the fourth session there was an even more marked connection between the group's current anxiety and the choice of subject for the discussion. Everyone in the Department knew that on that Wednesday morning the lists of essay subjects for the first two pieces of formally assessed written work were to be distributed by tutors. By the time my group met at 11.15 most groups had already received these. I did not in fact give out the lists until the end of the meeting. But long before they were even mentioned the group had revealed its anxiety about them by discussing, not just external examinations in secondary schools, which was the topic for the day, but the whole question of assessment in schools, even including the problem of teachers' recommendations to employers. During the last half-hour the term 'continuous assessment' — a distinctively Departmental term — had been used by several members with reference to schools. When I pointed out this coincidence there were broad smiles all round. But a further reminder of the group's insistence that teachers should take personality factors as well as examination results into account in assessing their pupils, produced a direct question from one member: 'How *do* you assess us?' It seemed that the anxiety was now out in the open, even if disguised as a mere cheerful curiosity. In answering the question I said that the assessment was concerned with their potentialities as teachers, and that anything which was relevant to the teaching role was therefore taken into account in assessment. The group seemed satisfied with this reply, but the question was to recur later in the term, when it was my anxiety rather than theirs which was exposed.

(3) The group establishes its culture

During these early weeks the group had been doing more than simply attack me and lament my frailties as a leader. It had also been tackling its own internal problems of leadership and finding ways of organising its work. It happened that the group contained a fairly high proportion of bold and argumentative personalities. The danger in this situation was that it might find itself facing more hostility than it could contain. In fact the group handled its rivalry problems by establishing a set of roles and relationships by means of which the leadership functions could be split. Thus no one

person was ever allowed to dominate the group for any length of time.

The refusal of the group to commit itself to any kind of formal election to the House Committee seemed to set a pattern for its future attitude towards the problem of internal leadership. At no stage was there any suggestion that the group should elect a chairman or that any member should regard himself as such. Two of the men, as we have seen, half jokingly took the lead at the beginning of the second and third meetings, each accepting jointly with the other the responsibility for starting the discussion and neither allowing himself to be tricked into sole responsibility. At the end of the fourth meeting another unofficial yet acknowledged role came into being, when a third man (Mr. E.) took over the responsibility for urging the group to plan its programme systematically, for consulting me about available offprints and for posting any necessary information about these in my room. Another member, in particularly argumentative sessions, would sometimes act as a kind of referee and inject some order into the proceedings. And one of the women would at times find herself mediating between the group and me, perhaps by modifying some of the accusations being levelled against me, perhaps by putting directly to me questions at which the group was hinting indirectly.

Along with these rather specific roles, certain group norms were becoming recognizable as time went on. There were, in particular, two kinds of symbolic behaviour through which the group strengthened its security and demonstrated its unity. It seemed that certain people were 'establishing their right to certain chairs', as one member put it in the fifth meeting. The overseas member, Mr. F., perhaps more than anyone else, seemed to attach great importance to being allowed to occupy the same seat every week. And indeed he had chosen this seat with some care, for he had arrived at his first meeting a quarter of an hour early, before any of the other members; he arrived early every week but one subsequently and never chose any other seat. It seemed that his 'ownership' of this particular seat gave him a sense of security in the group, for his role was more often than not a very quiet one, although he would sometimes describe dramatically, movingly and at some length episodes from his own experiences in the Bahamas.

The other group norm that had developed very early in the group's history also had a strong connection with Mr. F. This was the marked reluctance the group showed about ever opening a session until all members had arrived. It seemed that my first action in delaying the start of the tutorial-group work until the day when Mr. F. was to join us made the group acutely sensitive to the need for completeness, although it was not until the last meeting of the term that this came to be recognized.

From about the fifth meeting onwards there was a growing concern with a new question — whether or not I was a member of the group. For as different members assumed leadership roles it became possible for the group to deny my leadership and to invest me instead with a membership role. And so in various ways the group began to attempt to incorporate me into itself, at the same time asserting and protecting its own growing sense of unity. These feelings received the first direct expression when, soon after the sixth meeting, Mr. B., who had led the early attacks on me, approached me one morning when I was on my way out of a lecture (which I had attended along with the students) and invited me, on behalf of the others, to have dinner with the group at a restaurant in the city on the last Wednesday of the term. I had not so far entertained any members of the group and, touched by this gesture of friendliness, accepted gladly. Mr. B. ensured that I would repeat my acceptance publicly in the group later that week by telling me that I was to choose between a Chinese and an Indian restaurant, and walking away before I could reply. The moment chosen to ask me whether I had considered this matter was significant: for I was reminded of it at the very beginning of the meeting, while I was crouched on the floor lighting the gas fire (thus perhaps demonstrating my warmth towards them) and not — as usual — sitting in the circle waiting for them to arrive. Thus I joined the circle at the very moment when I was accepting their invitation to dinner. The air of festivity persisted throughout the meeting.

The topic for discussion that day was the transition from infant to junior school and from primary to secondary school. The group began to tease one member about his beard, asking him whether little children were afraid of him because of it. This led

to a discussion on cultural norms and this in turn was related to the group's awareness that it was developing its own norms, which were different from those of other groups in the Department. The use of nicknames and of Christian names was specifically mentioned for the first time, and I pointed out that there seemed now to be a growing need to know and use Christian names in this group.

The group had taken some time at the end of the previous meeting to plan ahead for the rest of the term, and the sense of having managed to do this carried it successfully through this first phase. I found myself making fewer interventions and contributing mainly as a teacher, drawing together at the end of the session some of the contradictory examples that we had produced between us and reconciling some of the opposed points of view. The fact that I played a different role in this meeting is in itself interesting, since it must have been my unconscious reactions to the group's social approach to me at the beginning. At one point, when we were talking about the gap between the generations, Mr. B. described how his father, having visited him at his university to attend some special function, had stayed in the public house all the evening and missed the function; the group laughed uproariously, and he added comically: 'The trouble was, I was in the pub with him!' This reduced the group to paroxysms of mirth, in which I joined. Afterwards one of the women remarked, looking at me and mopping her eyes: 'Oh, we do laugh a lot in this group!' Thus, through the somewhat manic behaviour which characterised this session, the group seemed to be saying to me: 'You are one of us now: we don't have to fight you any more.' There was a stage later in the term when they began to have guilt feelings about this freedom to laugh and joke in their meetings: at present, however, they were enjoying their growing sense of being a group and were not much aware of the possibility of renewed conflicts later. Nor was I, at this stage, sufficiently aware of what was going on to make any comments on these emotional undercurrents. Indeed it seemed that I too was enjoying the luxury of the honeymoon phase.

The following week the group demonstrated its ownership of me even more dramatically. At the beginning of the session I explained that I should have to leave half an hour early to attend a staff meeting. I asked whether anyone would mind if I

tape-recorded this discussion so that I would be able to catch up on what I missed. At the time no-one seemed perturbed by the suggestion; but it turned out that the reaction of the group had been a good deal less simple than I had supposed. The topic — transition from school to work — led the group into the whole question of automation and its possible effects on the schools of the future. The group tried to consider how teachers could widen children's horizons and give them cultural interests which might persist after they left school, in a future which would see hours of work steadily decreasing and hours for leisure pursuits steadily increasing. We had references to activities at the Peckham Health Centre, to a Dutch experimental school called the 'Werkplaats', to out-of-school clubs in the Bahamas, and to a youth club attached to a local approved school; and I myself described an organization of music clubs in Liverpool of which I had recently heard.

Suddenly Mr. A. asked a question: had we not, in all these examples, been talking of teachers acting not as teachers but as club leaders, and were we not implying by this that one had to get outside the classroom before the children would recognize that one was a human being? Without waiting for the group's reaction to this comment, I reinforced it with great vehemence, drawing the group's attention to the way in which we had all been in collusion with one another to avoid coming to grips with the real question — how to do this kind of thing in the classroom. Reflecting on this whole episode after some weeks, I came to feel that I had also been in collusion with the group, during that session, in a deeper sense; for Mr. A.'s comment about children and their teachers reflected in a curious way what was happening at that time between the group and me. Had they not worked out a plan to get me outside this classroom by inviting me to dinner at the end of the term, perhaps hoping by this strategy to discover what sort of a human being I myself really was? The immediate effect of this invitation on me had perhaps been unexpected: certainly in this session and in the previous one I had found myself being drawn into the group as a member and had allowed them to rob me, temporarily, of my tutorial function.

As it turned out, however, I did resume this function before the meeting ended, for the discussion about teachers' responsibilities for

educating children for leisure was interrupted when the tape suddenly ran off the spool. Mr. C., who had not uttered a word since I had turned on the machine, now leaned back triumphantly in his chair and said: 'That's good! Now I can speak! I was hoping the tape would run out before you left.' At about this time I should in fact have been leaving, as the staff meeting was almost due to begin; but I found myself strangely unwilling to let this incident pass without examining it with the group.

Commenting on Mr. C.'s outburst I suggested that he, and possibly others also, must have been suspecting that my reason for recording this session was not the reason I had given them, but rather my fear that they could not be trusted to work in my absence. I was immediately assured that they did not suspect me of any such feelings. Mr. C. meanwhile repeated emphatically that all he had been concerned about was that the tape should run out while I was still in the room. Somehow, in connection with the group's feelings about being unexpectedly recorded, the question of assessment came up; and I could not remember afterwards whether I myself or one of the others had raised it. Mr. C.'s interpretation was characteristic, and alarmingly near the truth: for, looking at me amiably but still ironically, he remarked that he thought I worried a good deal more about assessment than they did. This was a shrewd comment on my feelings, for indeed at that stage in the group's history I was becoming painfully conscious of how difficult it would be, once bonds between myself and the group had been established, to have to give any member of it a really poor assessment.

Before I left this meeting the whole question of the conflict between the group's recognition of me as a staff member with a particular role and their wish to divest me of this role and draw me in as one of themselves was related to something that Mr. A. had said quite early in the discussion. In his reference to the Dutch Werkplaats he had fastened on one feature of the school — the custom by which the children called the staff by their Christian names. Moreover he had made special mention of one teacher who had asked her class to postpone doing this until such time as she and the children really knew each other, and he had described how eventually something had happened which had made her say to them: 'Now we *can* use Christian names!' Recalling this contribution of Mr. A.'s and

reminding the group that he had pointedly turned to me and asked whether I remembered this incident in the book, I now suggested that what he had really been asking was: 'Have we reached the stage in this group when you can use our Christian names and we yours?' I also recalled how Miss D., too, had hinted at this some weeks earlier, when she had gone out of her way to mention, with a glance at me, that her professor in her previous university had always called her by her Christian name.

In fact up to this time I had not used Christian names in talking to these students, either individually or in the group, nor had any of them asked me to do so. But now for the first time it became possible to discuss the matter openly, in terms both of my uncertainty about their wishes and of their uncertainty about mine. It became evident that even if I assured them that I did not consider it any more inappropriate for them to use my first name than for me to use theirs, they could not really feel sure that I meant this, or that I would not feel privately offended if they took me at my word.

While all this was going on the group was well aware that I was being held in this situation in spite of my obligation to another group which was meeting along the corridor — my colleagues; and they knew, it seemed, that it was my own anxiety over their feelings towards me just as much as their determination to keep me there that was delaying my departure. Eventually, after about twenty minutes, one of them said with an anxious smile: 'You'd better go, hadn't you?' And, quite unwillingly, I went. *

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* In the second part of this paper, the history of the group will be traced through the last three weeks of the autumn term, describing how the members faced a long separation (for two vacations and the intervening term of school practice) and how the work done during the term was reviewed and evaluated.

Dramatic Activity and Children: A Point of View

Grace M. Stanistreet

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Attitude

Theatre activity, in my opinion, can help youth to face and adjust to reality when it is understood by the teacher that to create the illusion of reality the actor must be able to recognize the real. Too often teachers of dramatic activity for children believe that fantasy, not reality, is the way to stimulate the child. They resort to magic and gimmicks as lures. They 'play' at theatre. They dramatize many stories, but 'acting out' is not enough; story playing does offer children opportunity for emotional release, but we have over-emphasized this aspect. Growth and learning are made possible by a serious approach to the study of acting as it relates to living. Techniques for acting are techniques for living, but they need to be related and applied. Children like to work seriously and to be challenged by an activity for which they have the equipment.

Theatre stripped to its essence — the presentation of life problems — is a natural means of expression and of learning for the child. An eight-year-old expressed his understanding of acting: 'Acting is all about knowing who you are, what you are doing, and why.' Another said, 'You can't do anything very well if your heart isn't in it. I think acting is all about heart and feelings.' Such expressions indicate a child's response to a serious approach. Yet many teachers fortunate enough to work in this area continue to take the playful approach, which is unworthy of both adult and child. It is true that when this is the only approach a child knows, he will play along with the adult. In so indulging the adult, he may demonstrate a greater maturity than that of the teacher. The teacher who leads the child step by step to a recognition of acting as a demonstration of life, to an awareness of his

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equipment, and who provides the opportunity for its use, is rewarded by enthusiastic response and proof of competence.

Do I mean by the above statements that fantasy is ruled out? Fantasy does have a place in the children's acting class, because it requires knowing and deliberate capers of the imagination. But imagination, soaring without a base from which to depart and return, is like a plane that has lost contact with the control tower. Fantastic tricks of imagination, magic, and 'things' to stimulate, result in theatrical pretence unworthy of either adult or child.

Performance

Some confusion exists about the terms 'creative dramatics' and 'children's theatre'. Some view creative dramatics as a spontaneous activity, and children's theatre as a planned, memorized, directed play. They see the activity as creative, and children's public performance as not creative. In my opinion, the activity is a long term preparation for eventual performance. Activity concerned with any form of communication requires a receiving station, and reception by an audience can be a vital contribution to a child's development. But the audience itself must be prepared and educated to play its part. How this is done is not our concern here. And the children coming from the classroom activity to a performance must be prepared by an attitude towards performance, which views it as an enlarged classroom. The material of the performance itself should be an outgrowth of the classroom activity, and not an entirely new experience and an artificial process. As we hope to extend all learning in the classroom into life, so performance can be a bridge between the classroom and the world.

A successful performance enjoyed both by actors and audience can make the activity more meaningful and delightful than before. But a performance by children should not be repeated. Repetition of a performance requires a special skill to achieve the freshness and newness of the first time with each repetition. This requires work and study for performance sake. In children, we develop skills for the sake of their contribution to growth; for example, courage and confidence to think, feel, and act harmoniously for an immediate purpose.

In further justification of the statement

recommending one performance at a time, it is my feeling that the emphasis must be placed on the process by which performance is achieved. Repeated performance places the emphasis on the product rather than the process. Further, the repetition, even though dialogue may be improvised and not memorized, tends to lose the original vitality, and therefore lessen the satisfactions derived.

Children and teacher must see performance as sharing rather than showing. It is an opportunity for children to learn the responsibilities of both initiator and receiver. They should see performance as a co-operative endeavour and not an exhibition of 'me'.

Teacher Qualifications

The teacher of acting for children must approach his work with respect and with a sound knowledge of theatre as a medium of communication. He must have an understanding of the creative possibilities in conducting the formal (the play) or the informal dramatic program in the classroom. It is assumed by many that the classroom work is creative and the play is not. Either will be as creative or uncreative, as the

director, or teacher, is creative or uncreative. The creative teacher-director is concerned with what happens in the course of the preparation of the play. It is this which justifies the play as an activity for youth, and this which determines the quality of the result.

A specialist in teaching acting to children should be able to teach acting to any age. The reverse need not be true. The teacher of adult actors is not necessarily a good teacher of children. But principles and concepts are shared by both. The teacher of children needs, in addition to his knowledge of theatre, to know how to apply this knowledge to serve children's needs, which means he must like children and know how children learn and grow. The teacher of children knows he teaches more effectively by indirection than by direction. This is to say that he must present in himself all the qualities he is dedicated to developing in children. There is in his attitude an understanding of and respect for the natural capacities of children, and an attitude of humility that admits that he can learn from his students. There is no trace of patronage, sentimentality, or superiority in his approach.

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Good acting is the result of a creative process. The process may be initiated by the director or the teacher, but it takes place within the individual. This inner activity results in overt action. This is self-direction. Arriving at his ends by a creative process makes it possible for the actor to achieve the totality of being, or wholeness, that we desire for children. It is this which supports those who would have every school include acting experience for every child. But the experience can be effective only under the guidance of a creative teacher.

There are too few teachers of such understanding available. Perhaps it is because there are not enough situations demanding this quality of teaching. This will continue to be so until the public recognizes the difference between a superficial and a real approach to youth through the avenue of theatre. The public must be led to understand that the superficial approach results in imitation and exhibition. The real approach produces creative thinking, feeling and acting individuals.

Book Reviews

Contact with Jung

Edited by Michael Fordham.
Tavistock Publications Limited, 1963. 42s.

Although this book is not specifically concerned with education and many of its chapters are mainly of interest to professional psychologists, nevertheless it is fitting that it should receive serious attention in these columns. The reason is that *The New Era* (Volume 37, No. 1, January 1956) devoted a special number to 'Freud, Jung and Adler', and the work now under review emphasizes one or two interesting points taken up in that number.

In a chapter by G. Stewart Prince, entitled 'Jung's Psychology in Britain', the following quotation may be of interest: 'Fordham's (1944) early interest in the development of the psyche in childhood led him to develop the analytical method in the analysis of children; from this original work emerged his contributions to the theory of early ego development which appear among his collected papers (Fordham, 1957, 1958). These bring the concepts of analytical psychology into close relationship with newer psycho-analytic theory, especially with the work of Melanie Klein, Winnicott, and Fairbairn.' (Page 53.)

On page 55 there is further evidence of interest in Jung's psychology in Britain (Henderson, J. [1956] 'The Way of the Teacher, The Core of Jung's Contribution', *The New Era* 37 I.) 'British educationalists have, on the whole, taken less interest in the work of Jung than in that of Freud and Adler. A notable exception is Henderson (1956), who has summarized for teachers Jung's educational ideas (*Collected Works*, Vol. 17). In addition, he offers some striking comments on the mental health of teachers, based on analytical psychology, and suggests an ingenious curriculum aimed at putting the child in contact with the archetypes appropriate to his stage of development.'

The educational significance of Jung's insistence on the importance of parental psychology in diagnosing children's neuroses is well illustrated in the following passage: 'Jung could be scathing about people who are so intent on doing good that they never ask themselves who the person is who wants to obliterate himself in good works. He told me that he once met a distinguished man, a Quaker, who could not imagine that he had ever done anything wrong in his life. "And do you know what happened to his children?" Jung asked. "The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored."' (Page 69.)

In a chapter by Margaret Collins on 'The Stimulus of Jung's Concepts in Child Psychiatry' we find the following passage: 'From a combination of this self-regulating notion and Jung's vision of the deep unconscious relationship between parents and children, I find myself thinking of the whole family as a self-regulating psychic mechanism. In this case there is a very complicated dynamic balance. The parents have a relatively stable adjustment between the conscious and unconscious sides of themselves and to each other; into this comes a new, rapidly changing and developing force, the baby with his intense instinctual and emotional needs. Greatly simplifying the resulting situation, one can say that there are two opposing tendencies in operation: one is that the child is drawn into the parents' psychic constellation and finds his place there, at best, if the parents are normal, in a fairly healthy adjustment, and, at worst, being used to compensate or reinforce the parents' neurotic or psychotic pattern of functioning. The other tendency is what Jung calls "the urge to self-realization", in which the child demands adjustment from the parents, the more disturbed their adaptation is, the greater the threat to it caused by the child's needs.' (Page 80.)

It is particularly instructive to read the contribution (based on Jung's ideas and memories of personal meetings with him) from the United States of America, where the approach to analytical psychology is often thought of as a compensation for the demands in America of the more conscious forms of psychology. 'Frances Wickes, who had been a child psychologist here, started her work with Jung in 1923 and upon her return to New York opened practise as an analyst. Hinkle's book, "The Recreation of the Individual", had appeared in 1923, and in 1927 Wickes's "The Inner World of Childhood" represented the first application of Jung's thought to the problems of children. This book is now a classic, for the field of child psychology was then only beginning to be enriched by the insights of depth psychology, and Wickes's contribution was experienced as a voice in the wilderness.' (Page 186.)

However, it is a German contributor from Hamburg (pages 36-38) who puts her finger most exactly on the general and educational significance of Jung's work. This is 'the unshakeable knowledge that everything which the objective psyche, the non-ego produces, makes sense which we have only got to look for in order to discover. It is a hubris of our intellect if we say: "These are only the products of a sick mind which we must talk the patient out of." If we do not understand the meaning of the "lunatic pictures of our patients" that is our fault: we lack the wisdom to penetrate into their meaningful depths and backgrounds which our own feelings of guilt do not permit us even to conceive of. This knowledge of the sense in apparent nonsense leads straight on to religious faith: that is the greatest legacy which in my opinion Jung has left behind him.'

James L. Henderson.

Guide to Illustrative Material for Use in Teaching History

Compiled by Gwyneth A. Williams.

Historical Association 1962 8/6 (5/6 to Members of the Historical Association).

Any picture could be used to elucidate some historical point for some audience; this booklet cannot therefore aim to be comprehensive, but in the words of the introduction it 'is a guide to what is known by members of the Committee to be used by teachers of history, at one or more of many different levels'. As such it will prove invaluable to all who wish to illustrate history, being a full survey of available supplies, arranged clearly, together with cross-references according to period, subject and place.

In 1930, the Historical Association published **A List of Illustrations for Use in History Teaching in Schools** (the introduction to which might still be prescribed reading); the present **Guide** not only brings that work up to date but reflects the changes in the use and categories of illustrations which have taken place in the last generation. Imaginary reconstructions of great events have given place to original sources and social history, the transparency is ousting the lantern slide, and the widening of the whole field of visual aids is revealed in the number of sub-sections and the 94 pages of the work. A separate part emphasizes the services of libraries, museums and art galleries: there is a useful list of foreign institutions, though the Italian entry is so exiguous as scarcely to earn its space.

The first three sections of the book give with appropriate sub-headings the names and addresses of official and commercial suppliers, standard reference books and a guide to types of material. Brief notes indicate what is offered: the range is of course astonishing, varying from, for instance, a set of cigarette cards on British uniforms in the nineteenth century to charts on cathode ray tubes, 1897-1950. The entries vary a good deal in explicitness and one may surmise that suppliers were asked to describe their own wares: thus the information about the Geffrye Museum is a model of helpfulness while that on the Stationery Office casts a dreary veil before the wealth of entrancing material to be found in government book shops.

The last three sections give cross-references, first under periods (divided as one would expect except that, following current fashion, there is a fancy period, 1035-1216, preceding one conventionally ending medieval times in 1485), the second according to subjects and the third, a welcome idea, 'material relating to particular areas'. Anyone who uses this book in search of quick access to information will find it from whatever direction he approaches history.

The 1930 pamphlet was a list of illustrations; this **Guide** is rather to sources of material than directly to pictures. Since prices and publication lists change so rapidly there are wisely only indications of costs and terms. Aids can be used in so many ways that there is no attempt here to suggest the age group for which items are particularly appropriate, apart from starring books written specifically for children. The least accurate material was omitted and the best series in the section on illustrated books seem to have long entries, but there was intentionally no evaluation of the merit of what is offered. The field covered is so enormous that it may be unfair to quibble at all, but might not stamps figure as an illustrative source and might there not be a place in a future edition for the sounds of the past as well as the sights?

Alethea Lyall.

Correspondence

N. Nigeria.
18.3.63.

Dear Dr. Henderson,

I have been meaning for some time to send you some remarks based on my practical experience in international teaching. Six months is not nearly long enough to produce anything very substantial, but I certainly feel influenced in a positive new direction since being forced to try to convert my ideals into some sort of practice.

This school is very remote; the boys have almost all come from peasant-farmer homes and see and know very little more of the outside world than what a few teachers and a small library can tell them. I am delighted to have had the chance to work in depth in such a situation; by contrast, people I know who work in large cities are very much skating on the surface. This does not imply that I think I have gone very deep, for every day brings surprises and frustrations. But I seem to have come further than a London armchair or the Weeklies could take me.

The first encouragement that I found on arrival was that friendliness and a spirit of welcome were the instinctive reactions of boys and Nigerian staff to expatriate teachers. One would not find this everywhere, but in this situation, where secondary education is just beginning, the pure fact that people are willing to come from elsewhere to help is predominant. Ultimately this could be reduced to a selfish reaction, if one wanted to be cynical. Ideals of internationalism are not read into anyone's decision to work internationally; a man is expected to be willing to be identified with his 'native place', and the Nigerians, in return, are eager to learn about it. In fact, the question 'Why have you come?' is quite a common one, and answers are accepted a great deal more easily from me, who am getting a fat salary, than they are from my Peace Corps colleagues, whose meagre pay is well-known. You may have read that even UNESCO free milk distribution was thought to be a drug to get the natives to accept British rule more passively — an extreme example of the same thing. Motives may not be correctly understood, but the friendly welcome to individuals is there just the same.

I have mentioned a preoccupation with one's own locality. The word 'native' is used quite happily here (without any of its nasty undertones) meaning literally 'one born in a certain area'. Local government is by Native Authorities in this region. There even seems to be some evidence that these Authorities are looming larger in the boys' mind than their tribes. We had a display of native drama at the end of last term, tribally organized, in which I assumed that all Yorubas would co-operate as a unit. Not a bit of it! The boys sponsored by one Native Authority refused to team up with their Yoruba brethren from over the district boundary. This sort of thing may be obscured by the fact that small tribes usually have their own Division. Where one is 'from' still usually means the traditional place of one's family, even if a member of it was not actually born and reared there. It will be interesting to see in future how much this is modified by the ever-increasing mobility of society. All this goes to show that, as one would expect, the immediate locality has a very strong grip on the mind and instincts.

But if this is the principal reality in the boys' lives, at least it does not seem to impede an awareness of wider groupings. The sense of national Nigerian identity is very near the surface, and the desire to help strengthen this is very readily mentioned as a motive force. In a few cases it is quite alarming, especially when quoted to

support the desire to join the army. The clichés about 'defending my country' come out with disturbing facility. Goodness knows where the boys learnt them. The National Anthem was sung with the deepest solemnity at the end-of-term celebrations.

But I think that it is only the idea of the nation which is current. For instance, it does not engender any very powerful desire to learn more about other tribes in other corners of the country. Instinctively the boys are scornful or amused at the condition of a very backward local tribe (which has sent no-one to this school yet); yet if a staff member suggests that this attitude does not accord with the fact that all are Nigerians, the boys will immediately stand corrected. Nor, at this age at least, does it seem to engender jealousy of being helped by expatriates. Visiting dignitaries are constantly speaking of the fact that Nigeria's independence is merely political, and the boys see what this means and are accepting the situation without bitterness.

I cannot say much about any awareness of Africa as a whole. The issue on which I have heard African solidarity expressed most often and vehemently is the Slave Trade. Americans seem to get the most retrospective blame, as the principal recipients: you will be amused to hear that the Peace Corps is regarded by some as an attempt to compensate for the wrongs of slavery. There is intense interest in American negroes; many boys cannot readily understand why these should not want to return to Africa.

The idea that colour is in itself a factor for discrimination has only been introduced through a knowledge of South Africa, if it is grasped at all. I have myself mentioned the South African situation once or twice to boys, and once outlined the sufferings of E. R. Braithwaite to a small group. I got the impression that the boys understood what I meant, but only in a very abstract way, so that it was not really accompanied by horror of any kind. 'White man' is a phrase that can be used without any self-consciousness whatever, by either side. Of course this school is unusual in having no white men other than young and liberal-minded ones on the staff. Not far away at an older school, there is quite a colour-bar among the staff, which the Peace Corps have been unable to break down, and which may well make itself apparent to the boys there. But it is gratifying to find that one of the racial assumptions here is that white men will be more sympathetic (if not gullible) to the sick than Africans are. The word 'sympathetic' there should be divested of its implied value-judgement in this context, but the fact is heartening nevertheless, I find, especially since this area suffered for some years under a particularly unpleasant A.D.O. Reading Cary's African novels also reminded me of what a change this is.

Finally, in the outward-spreading scale, the idea of international mobility and co-operation is not strange, even though, as I have said, the significance of the ideal is not properly comprehended. I feel that if the boys were to grow up at Secondary School with a really international staff, internationally organized, they would be complete innocents in this respect. Anger at racial situations later in life would not spring from sectional hatred but from the outrage of innocence. I'm glad to say that there are quite a few Asian teachers around, and a great variety of missionaries and other expatriates — French Canadian missionaries, U.S. Peace Corps Volunteers, Italian building contractors. Hence my belief in the need for a 'Peace Corps' that is run by UNESCO or some other international body and not by one country. The need is becoming more pressing now that the Dutch and others are producing their own. The P.C.V.s I have met are almost all quite excellent fellows, with all the right ideals, but their usefulness is restricted in two main ways by their situation. First, the local people know that

they are part of a national body, and this has a strong effect on how they are regarded. Second, with the best will in the world, if a man knows that he is part of a network of workers based on the U.S., his instincts and emotions are continued in national channels, whatever his ideals are. In moments of crisis, the P.C.V.s instinctively reach out to their Representatives (Regional Organizers) in Kaduna and Lagos, rather than to the Nigerian authorities or to their ideals. Nor do I blame them. But if they were internationally organized it would be better. I hope that a Wilson government in Britain (or the Scandinavians or somebody else) will press for this soon.

Apart from just being here, the only way I have found for practical expression of internationalism is a 'pen-pal' scheme between 30 older boys here and counterparts in Devon. It is going well after one round; stamps are being sent, plus some photographs and much information. And I'm sure you'll agree that the mere fact of communication will mean most in the long run, to both sides.

What else can be done? I get very oppressed by the stream of lectures and articles on the problems of education in developing areas. Admittedly the finance, technical details, mobilization of resources, etc., are all vitally important, but analysis in these terms alone omits so much. I have been delighted by the response of my boys to the universal human content of Shakespeare, by their friendliness, liveliness and intelligence. But the fact remains that honesty, fairness, co-operation, sympathy to the less fortunate and other human virtues, though they can be found, are not common enough, in what I've seen, to warrant much optimism for the way of life that will accompany the mere application of the above technical points. It is certainly no use preaching such ideals explicitly either. The only way, surely, is to engineer, by hook or by crook, projects and institutions which implicitly embody such ideals; and to try to ensure the maximum distribution of people who will be guided by them (as well as by the international ideal) for all to draw their own conclusions. Spreading of knowledge is one thing — e.g. European textbooks must be replaced with ones which show Africa as an expanding and exciting continent, and not as an endless jungle plus skyscrapers in Jo'burg — but unless actual human contact is made, the right ideas embodied in practice, the important values will remain only as *ideas* and not become realities. Preaching the values, and providing money and organization for technical development, are the two extremes which are needed but not nearly sufficient. In between, come all the vital considerations of decent man-to-man contact and the practice of ways which make life decent. If this middle area is ignored, petty local loyalties, the shibboleths of self-seeking politicians and the deep old instincts of jealousy, fear, vengeance and personal ambition will triumph.

I hope I am not falling into the liberal's trap, as outlined by Dan Jacobson in the *New Statesman* recently. In fact what I have been convinced of more than anything since being out here, is the impossibility of legislating or organizing excellence. But laws and facts of organization are a powerful and needed force because people will respect what exists more than the idea of what might exist. If a determined minority can spread good people over the world in an International Peace Corps to influence the minds of the young; and if people everywhere who see a need, will fight to embody it in an act, practice or institution; then the ideals which I know you and I share will have their best chance. Even then they may fail.

Nicolas Hawkes.

Dear Editor,

Your readers may like to know more about the Associations for the Advancement of State Education which have been formed at a prodigious rate in Britain. Just over two years ago a group of parents at Cambridge grew increasingly restless over conditions at a local primary school. They were told when they pressed for improvements that conditions there were better than at other Cambridge schools and that Cambridge schools were better than those in many other parts of the country. So they decided to form an Association for the Advancement of State Education. There was publicity in the press and this first Association has now bred 55 other local Associations. A loose confederation co-ordinates activity. The Associations are all non-party and non-sectarian and they consist primarily of parents though many teachers are also members.

The aims of the Associations are threefold — to spread information on local and national policy, to promote communication between local education authorities and parents and to work for improvements in state education. Most Associations operate vigorously under all these headings. Members have initiated themselves into the detailed mysteries of teacher quotas, building programmes and educational administration, and 11-plus selection methods. They hold meetings on a wide variety of educational topics and in this way they get to know, for example, M.P.s, local heads, councillors and educational administrators. They also agitate: they write to M.P.s, they send deputations to local education officers, and some Associations have managed to get a representative co-opted on to their Education Committees. At the end of May the Minister of Education himself is receiving a deputation from the Associations about building programmes.

Underlying all these activities is a profound concern among many parents about conditions in the schools. Of course there have been many improvements in state education since the war and many state schools are very good in spite of shortages of teachers and buildings. Nevertheless parents are conscious that twenty years after the Education Act of 1944 many of its provisions are a dead letter: for many children educational opportunity is something very hollow. Moreover parents do not want to wait 20 or 30 years for improvements — they want improvements during the school life of their children as well as of their grandchildren. The new Associations are trying to mobilize parents to exert a pressure for much more rapid educational advance which they hope the Government (of whatever party) will find irresistible. They recognize that such advance will be expensive but they regard it as their job to help to educate public opinion to accept increased expenditure and its consequences.

If any readers of the New Era would like to join an existing Association or start a new one, they should write to the Secretary of the Confederation: Mrs. Rein, 277 Trinity Road, London S.W.18.

Yours etc.,

Margaret Gowing,

(Joint Hon. Sec. of the
Brentford and Chiswick Association).

Dear Dr. Myers,

'What shall we do with Simon?' lament distressed parents, because their son, gifted and obviously suitable for academic training, cannot obtain a university place. In the far future we are promised a great increase in universities and university places. In the meantime thousands of people are debarred from a chance of higher education. But I wonder if the situation is quite as incurable as it seems.

Of my two sons, both studying for highest qualifications in Civil Engineering, one is at a technical college for six months a year only (thus freeing a place for another young man during the alternate six months), while the other spends eight months a year on a 'full-time' university course. True, one will obtain only a technical diploma, while the other will be a bachelor of science, but what does the name matter when in fact the qualifications are parallel, when both educationally and socially I notice no difference between the technical college and the university? Looking for differences between the two curricula, I find that the son at Northampton College of Advanced Technology has one advantage over his brother at London University: the former takes a subsidiary subject unconnected with engineering, and his knowledge is thus broadened. And there is another advantage — practical training and experience. The course at Northampton takes a year longer than that at London, but this means no loss of time to the students, as the B.Sc. calls for two years of practical work afterwards while the Dip. Tech. needs only one.

There is no doubt about the advantages of fitting practical training in with theory, both in engineering and also in social work and teaching. Brunel College has opened a 'sandwich course' for future social workers, and all training colleges incorporate periods of practical work. But how about other professions? Two aspects strike me:

1. For example, where young people (for instance, many art students) have not really decided what their future is to be, it may assist them in their future choice if they first try out different areas of work; this may even help to iron out earlier mistaken decisions.

2. Where young people study for work which does not permit their practising before they are fully qualified, they may still benefit greatly by first learning about the job, from 'below'. It cannot hurt a future doctor, for example, to spend some months as an assistant male nurse; it will help, not hinder, a future manager of office or factory if he has spent some time as an office boy or at the bench.

Working matures a young person. Student life may lead to intellectual flowering, but being at college for only six months in the year need not lessen this. And the six months a year 'sandwich student' has an uninterrupted period for practical work, though it is true he misses the chances of long holidays and some travel. The full-time student with eight months a year at the university has his holidays split into three periods, each too short for him to work properly anywhere. Tutors say that these are periods for study; but few students do nothing but study during these weeks and months. They look for work but, unable to find a temporary vacation job within the spheres of their future work, become waiters or lorry drivers' mates.

If the university year were split into two, and the degree course lengthened to four years so that each student had four six-monthly periods of study instead of three eight-monthly periods, we would have twice as many places at the universities and would need fewer new

buildings and laboratories. The greatest obstacle would be the shortage of teaching staffs. Perhaps it is touching the sacred cow to suggest that university lecturers and professors might work a full eleven-month academic year, as their colleagues do at the Colleges of Advanced Technology! But the immense advantages might justify even that.

We do not want any lowering of academic standards. But aren't we too tradition-bound in our insistence that a 'diploma' is not as good as a degree, that anything with 'technical' or 'technological' in the title is not fully respectable, and that a student's university must include a dose of 'gaudeamus igitur' lotus eating, but must never, never touch such realities of life as paid work?

We want to give a fair chance of study to all the deserving young people. New universities will take time to build and develop. Why in the meantime overprivilege a few, and keep out the others?

Yours,

Gina Watson.

London.

5th May, 1963.

Dear Dr. Myers,

Answering the Unanswerable

The New Era is again extending our thinking. It will be a long time until all James Henderson has aroused by his three questions in the April issue, can have found its 'steady state' in individuals, letters and articles.

Here is a response, too distilled to be fully expressed, but then there will be many others.

1. Commend any kind of sexual behaviour patterns? No, they are to be lived. As with all behaviour patterns, the safest are those we ourselves are capable of sustaining without hypocrisy, and which do not devalue or exclude those of the child's parents.
2. Transience and permanence are the warp and weft of growth of the total being; this pre-existent pattern is permanent, though the child loses the feeling of it and the teacher often forgets it. What is transient, is the process of the work of growth, the weaving of experience into a recognizable piece. Relationships may be transient in time but permanent in pattern; if they belong to growth, they must be honoured.
3. Values and Sharing are practically synonymous. As the names of God differ from place to place but there is only one inner realization of the divine, so also is there an original sense of what is valuable; as soon as we reserve for ourselves the sense of what alone is valuable, we are breaking that community with our fellow man which allows him access to our values on his own terms. In practice, education can open an enormous translation bureau for values, from local to national to international to supranational cultures. Music of the Spheres? Perhaps.

Yours etc.,

Margot Hicklin.

London.

April, 1963.

Dear Dr. Henderson,

Your articles 'Look Out' in the New Era have interested me greatly.

My experience of child care, youth work, etc., suggests that some permanent relationships are essential and that in all relationships shared values are indispensable. Perhaps one principle might suffice to cover all the others — respect for human individuality, or 'reverence for life'.

Many thanks for your ideas and expressions.

Yours sincerely,

Rose Hacker.

Conference Report

Inter-personal Relationships in Social Work and Teaching *

In April last year a group of seventy teachers, doctors, social workers and others had met for a weekend Conference on 'Sex Education and Emotional Growth'. Many of them had said they wanted to meet again to discuss their own problems, a suggestion which reflected not only the friendliness and relaxed atmosphere in the gathering, but also their discovery that obstacles to complete and health sex education might lie partly in their own personalities, and not always in parental error or teenage rebellion.

Mr. and Mrs. E. G. Lennhoff, Principals of Shotton Hall boarding school for maladjusted boys, accepted the invitation to arrange a second meeting, and with their staff framed a programme on 'Inter-personal Relationships'. These lie behind so many teachers' worries about authority and discipline, punishment, children's attitudes and teachers' involvement with the children; and on the positive side these relationships provide teachers with their truest rewards and satisfactions. Social workers and others concerned with guiding and helping people are equally interested: those who deal with difficult or disturbed people face in an acute form the problems involved in relationships. Shotton Hall itself is a therapeutic community in Shropshire, England, for forty-five emotionally disturbed boys, and the work there has made the staff aware of inter-personal relationships as the main foundations of human development, and as experiences of mutual enrichment, in which each partner is aware of weaknesses as well as good qualities in the other, and can give strength or take support as needed. The Shotton Hall staff knew that comparatively isolated residential communities like their own as well as individual workers would benefit greatly, as they themselves would, from sharing experiences of and approaches to the problems of inter-personal relationships with others in the same field.

Over one hundred people came to the Conference — psychiatrists, doctors, psychologists and psychiatric social workers; heads of schools and other establishments, teachers and student-teachers; children's officers, child

* Report on a conference held in England, 5th-7th April, 1963.

care officers, probation officers and other social workers; training college and university lectures; mental welfare officers and health visitors; a justice of the peace, a representative of the prison service staff college, a psychiatric children's unit sister, a speech therapist and others.

Dr. Paul Halmos, Senior Lecturer in Psychology at Keele University, spoke on 'The Psychology of Helping', and of a 'vocation of the twentieth century' — the work of 'counsellors' who try to help people by talking to them, or living with them, but with a scientific (rather than religious basis) for what they do. He put the problem of personal involvement in perspective, by describing the growing recognition that all valuable work between individuals depends on some sympathy between them. He insisted that tenderness must ally with giving insight to heal the disturbed mind.

Dr. Margaret Platt, a Child Psychiatrist formerly at the Manchester Child Guidance Clinic, spoke on 'The Problem of Transference', and described how the fears, expectations and attitudes to people which a child develops within the family recur in his later behaviour towards others. This is a truth which the teacher or the helper must apply not only to others but himself too. The gathering then split up into small groups of nine or ten, in each of which members of several different professions joined, and which met again at intervals throughout the weekend. This was probably the central experience of the conference, the informal group in which one could look with some detachment on one's daily work and listen with sympathy to others' hopes and doubts, triumphs and difficulties. Some people raised fundamental questions about their work. How can one give children the freedom one would like to give, when one is responsible for a large group? At what point does one's involvement with the children become so great as to damage one's work (or personality)?

It was interesting to see how frankly these could sometimes be discussed, though many were aware of the temptation to hide their personalities behind their official roles. Much that was said showed clearly how challenging, how difficult, yet how rewarding it could be to form with a troubled person a relationship which brought strength to develop and mature.

Discussion ranged over too many topics to be captured in a short report. But it was interesting that almost all the groups discussed young people's attitudes. Some wished these would conform to the best adult standards, as a result of stricter upbringing if necessary; others thought that the young must find by experience their own solution to problems of morality and living. But there were some who felt that standards were changing not necessarily for the worse, and that the best guidance avoided both rigid control and a freedom which put too much strain on the adolescent. One student-teacher said 'We all kicked against the college rules at first, but thank goodness we had them!' The informal setting helped to bring such views out; in many meetings of professional associations people are often restrained by the presence of their colleagues and superiors.

On Saturday we were given three lectures. Mrs. Thomas, Education Psychologist, Shropshire County Council, spoke on 'Teacher and Pupil'. She spoke of the difficulties

teachers may encounter with individual children, and showed how a solution can often be found, but, if it cannot, that there are various ways in which specialized help can be obtained. The Principal of the Cheshire County Training College, Miss Lawrence, described how she and her staff attempt to provide a setting which supports without constraining the students. She emphasized that each student has close contact with at least four staff members; the majority find they can take their worries to one of the four.

Miss Faithfull, Children's Officer in the City of Oxford, spoke on 'Client and Worker', and frankly confessed her involvement in her work: 'I like my feelings. I want to feel happy when my client is happy, and sorry when he is sad'. She showed how a mature person may help another personality to develop without any attempt to dominate him. She suggested that often if we were to leave the child alone and modify or change his surroundings, the new environment would heal the child's wounds.

On Sunday morning, after a short meditation with music and readings, we heard a talk on 'The Worker in the Residential Setting', given by Mr. Forrest, formerly Headmaster of Brakenborough School for Maladjusted Boys in Yorkshire. He was very honest on the subject of staff difficulties, and the relationships between headmaster, staff and boys. But perhaps the most interesting part of his talk dealt with the structure of life at his school, the freedom which the boys enjoyed (freedom even to show the disquieting aspects of their maladjustment) which was combined with a firm and kindly control of the community, and a reluctance to pass judgement. After this the discussion groups met for the last time, and several of them dealt with the question of how best in a small community to help the child or adolescent who 'breaks the rules'. Corporal punishment was not condemned, but many preferred to look for other ways of helping. Some said that they found difficulty in 'talking it over' constructively; and once again the group moved towards the opinion that where respect and affection exist between child and worker any of these approaches may be helpful — and otherwise can anything succeed? The final address was given by Dr. J. A. Crawford, Consultant Psychiatrist at the Birmingham Child Guidance Clinic, who summed up and interpreted the group's reactions to the subjects they had discussed. He spoke about the various motives for entering social work or teaching, and if he aroused our latent anxieties he also provided plenty of reassurance, besides throwing in some disarming remarks about psychiatrists! He sketched an ideal of maturity based on a wholesome upbringing, but he also spoke of the strength and sympathy that a person acquires when he has come to terms with a less happy past. This bracing and challenging conclusion made sure that what we had gained in so short a time would remain active in our minds. As the gathering broke up to return to daily work, there were three demands: for a published report of this conference to help us and others; for a meeting next year on our needs and what we could give in our type of work; and for similar conferences to be held elsewhere, so that others could have the same experience of friendliness, support and new insight which we found at Crewe, where the Governors and Staff of the Cheshire County Training College, and especially Miss Lawrence, the Principal, had made us feel so much at home.

J. C. Lampen

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Editor's Letter

Professor G. N. Brown's article, 'The Meaning of African Education', will I hope give perspective to our views on educational aid to the under-developed countries, particularly in Africa. Clearly Europe and America have much to learn from Africa, and articles of this calibre (strengthened by archeological and other discoveries such as those in Ghana) will help to promote the idea of 'aid' as a two-way and exciting educational venture.

Elizabeth Richardson continues this month her description of how she tried to help teachers-in-training (and herself in the process) to discover among other things the realities behind their attitudes, the relationship complications which resulted in speech and action less based on rational decision than they would have thought possible before. Isn't this one of the things Michael Shayer is saying in 'Is all well, Brothers?' — that we **claim** to be rational when we are not, that we are complacent because we set limits beyond which we dare not become involved, that we cannot tolerate the rebel and the misfit (both potentially creative) because we cannot recognize, or face, the rebel and the misfit within ourselves? This article may appear

at first to be purely destructive; but the phoenix may arise from the ashes! Perhaps, as Mr. Shayer claims, destruction can be creative in itself. Certainly there are times when destruction is necessary before we can begin to create.

Colour-Factor mathematics is a fascinating subject, and I am grateful to Mr. Lawrence Ives for discussing it so fully. The correspondence (which follows the article) between Mr. Seton Pollock and Dr. Peggy Volkov complements Mr. Ives' discussion, and covers some of the controversial aspects of the subject.

Early this month we reprinted the December 1962 number of the New Era, devoted to the U.N.E.S.C.O./N.E.F. project on relationships and communication between adolescents and adults. It is now in monograph form, entitled **Adults and Adolescents**, and can be obtained from this office, price 5/- a copy (or 3/6d. a copy for orders of 20 or more). It is in great demand for use in discussions or seminars at universities and training colleges, and we apologize to them for the inevitable delay before reprinting. M.M.

Look Out

The International Secretary's Column (7)

James L. Henderson

Senior Lecturer in Teaching of History and International Affairs, University of London, Institute of Education.

Like Banquo's 'temple-haunting martlet' I am looking out twice this summer at the educational scene from a non-British 'coign of vantage'. The first of these, where indeed 'the heavens' breath smells wooingly', is the 'Akademie der Politischen Bildung' on the shores of the Starnberger See in Bavaria. Here at the end of May some thirty educationists came together from Germany, France, Italy, Belgium, Luxembourg, the Netherlands, Denmark and Great Britain. We did so in order to discuss the pedagogical implications for the higher forms of secondary schools of the movement towards European unity. Our deliberations ranged over the state of political education in the German Federal Republic, the rights of an opposition, the need for political parties in a democracy, and techniques of group discussion. More important than these were the practical exercises in which we took part, and as these could well be adopted with suitable modifications by teacher meetings far beyond the boundaries of Europe, I shall describe them briefly here.

One part of them consisted in the preparation by working parties of Conference members of three lesson plans for eighteen year old grammar school boys and girls: there was an historical topic, 'The causes of Fascism'; an economic one, 'Free enterprise, planning and the rôle of the individual'; and a political one, 'Reasons for the breakdown of the Brussels negotiations'. Two points of special interest emerged as we discussed the form and content of these proposed lessons, one being our unanimous and determined efforts to get away from formal exposition and to evoke significant questioning from the pupils themselves, the other, general agreement that the Europe of the Six needed to be enlarged if it were to be a healthily outward-looking, democratic society.

The other part of the exercise consisted in hearing how three German teachers from schools in Munich proposed to handle three topics with their respective classes, afterwards attending their lessons to see for

ourselves how far they actually worked out in practice, and then discussing them critically. The three themes were: (a) 'The case of Antigone: a consideration of the claims of natural versus state law'; (b) 'The social and economic problems of foreign labour (with special reference to Italian workers in Munich)'; (c) 'The military defence of Europe'. This bold venture paid heavy dividends, because it revealed just how delicate and complex a task it is to handle this kind of material fairly; how much these eighteen year old boys knew about the involvement of the whole of their generation in the task of creating peace in spite of, or because of, the nuclear menace; and lastly how diverse, though not eventually irreconcilable, were our own attitudes as teachers of different nationalities towards these problems.

Three questions and possible answers to them may perhaps give some flavour of our discussions and encourage N.E.F. sections to pose them in their own terms:

1. What are the geographical, political and cultural frontiers of Europe? They are frontiers bordering on Scotland in the West and the Urals in the East.
2. How can national loyalty best be developed into European loyalty? This can only occur out of a realization that to become truly European means today to regard European affairs in their global context; European citizenship itself does not contradict world citizenship; the latter is a condition of the former, although the former may be a step towards the latter.
3. What changes need there be in the school curriculum if pupils are to acquire the necessary knowledge of recent European and world history? The requisite changes include a careful structuring of the curriculum to ensure that all pupils are confronted with the political, economic and spiritual conditions which must be satisfied if they are to be neither victims nor executioners in a third world war.

In conclusion I would like to mention that the Conference is one of a series organized by the 'Centre Europeen de la Culture, Villa Moynier, 122 Rue de Lausanne, Geneva, Switzerland.' Its admirable activities should be well known to N.E.F. members, who may obtain further information from its Secretary, Mme A. Ducimètière.

The Meaning of African Education

Godfrey N. Brown

Associate Professor of Education,
University of Ibadan, Nigeria.

At a time when educators in the more developed countries of the world are engaged in promoting as much 'international education' as possible the preoccupation of Africans with 'African education' may well seem strange and out of place. Throughout the African continent there is concern that 'curricula and teaching materials be adapted to African conditions and interests'.¹ When European teachers in Europe are trying to teach more about the rest of the world and particularly about Africa, African teachers in Africa are trying to teach less about Europe and more about Africa. Unless the reasons for this situation are understood and unless what is meant by 'African education' is appreciated the best African and European teachers are likely to find themselves at cross purposes. This would be tragic. The second half of the twentieth century is certain to see the greatest project in international educational aid that the world has ever known. Many thousands of teachers from developed countries will be required over the next few decades to teach in the newly independent African states and states which will become independent during this period. Educationists in general and these teachers in particular need to understand what is involved in 'African education'.

Until after the Second World War the education that was provided in Africa was based very largely on European practice. Many visitors to the continent today, finding educational systems and processes ill-adapted to Africa's needs, have concluded that this was the result of the imposition of alien institutions upon Africa and yet another example of the evils of colonialism. African nationalists today, of course, frequently take the same point of view. Historically, however, there is little justification for this explanation. The truth is that for the most part the African community acquiesced enthusiastically in the importation of a predominantly European type education. They did not want an African education. Attempts for instance to introduce a West African School Certificate in the nineteen twenties were resisted by West Africans; they preferred to go on taking the Cambridge School Certificate as did children in

England. (The setting up of the West African Examinations Council had to wait until after the second world war.) Repeatedly in 'British West Africa' attempts were made to adapt education to local conditions, but they were always met with suspicion by Africans. Even the great Achimota project encountered it: 'If a method is right in England, why is it wrong in Accra?' they asked. 'Do you think our children are less intelligent than yours? Is this another version of the hewers of wood and drawers of water theory?'²

In French Africa, too, little was done to promote an African education: there negro children sat at their desks in the *écoles primaires* and chanted happily: 'Nous sommes les petits Gaulois avec les yeux bleus et les cheveux blonds.' But for the most part it was the fewness of schools rather than the type of education provided by them that Africans criticized. (French education, overseas as well as at home, was more consciously designed to produce an élite than was the British practice.) And the differences in British and French colonial policies in education find themselves reflected in differences in the African intelligentsia even today: thus the French-speaking African, whose whole education has been in French, will often see little of value in the indigenous languages of Africa, while the English-speaking African, who has usually received at least part of his primary education in a vernacular language, disagrees. But although there were differences between the colonial educational systems of the different powers, it remains generally true that they provided a European type of schooling and that this type of schooling was acceptable to, indeed often welcomed by, the African population.

And in retrospect it is difficult to doubt that the Africans were right to adopt this attitude. They were afraid that any differentiation from European practice would lay itself open to the charge of inferiority. They were proud of their race and wanted to display its capacities in open competition with the Europeans by passing exactly the same examinations and winning the same qualifications as did the Europeans. By this attitude, it seems reasonable to believe, they hastened the day when they gained independence from colonial rule.

But with the approach and the achievement of independence, the cruel paradox of the colonial system became apparent: the very system of

education that had helped to win independence for the African peoples was singularly ill-suited for the needs of independence once it had been gained. The current concern of African educators to promote African education is essentially a recognition of this situation and a reaction to it.

African education today is seen as the education that must satisfy the needs of the peoples of Africa. These needs can best be examined under three headings: economic; cultural; and political. There is some disagreement between states as to the order of priorities that should be accorded to their requirements — the 'Casablanca' countries would tend to give political needs first priority, whereas the Monrovia states would accord this position to economic needs — but everywhere there is insistence on the three primary essentials.

Economic Needs

In Africa, difficulties of collection and compilation mean that statistics often have symbolic rather than exact significance, but the need for raising the standard of living requires no very exact demonstration. It has been calculated that the average national income for the Middle Belt of African States per inhabitant is of the order of £30.³ The greatest need of the newly independent African states is to raise the standard of living of their people by increasing their productive capacity. In this process, education must function as investment rather than as consumption. As a number of economists have pointed out, this is a distinction that is notoriously difficult to make, but in African conditions there is general agreement that it must mean three things: greatly increased and improved agricultural or rural education; education that will promote the rapid industrialization of the continent; and the production of high-level manpower. The last of these three desiderata is, of course, essential for promoting the other two and, since the publication of Professor F. Harbison's Report on High Level Man Power for Nigeria's Future, and the Ashby Commission Report on Post School Certificate Education in Nigeria in 1960, it has been given great emphasis in planning. This is shown by the targets that the Addis Ababa Conference adopted in 1961 for the development of African educational systems. These targets marked a departure from well-intentioned but usually rather ineffective resolutions to promote universal primary education, and emphasized the great need to train

high level manpower. Secondary and higher education are now being given much greater emphasis than hitherto. Specific objectives are set for their expansion. A multitude of people must receive a more extended education in independent Africa.

They must also receive a different type of education. In all planning, priority is being given to expansion of technical and agricultural education. In colonial days education was seen as a qualification for a white collar and a means of avoiding dirty hands: a job in a government office was comparatively well-paid and carried prestige. Today, people's outlook must be altered. Careers must also be made in more directly productive employment. The whole range of high-level manpower must be broadened. Increased investment in both agriculture and the development of new industries will help; and so will the civil service situation. With the exodus of expatriate officers, civil service posts have been filled with young educated Africans who, after rapid promotion in the early days of Independence, are likely to block promotion to their subordinates for some years. Careers in public health, in public services like communications, and in teaching, must be promoted and gain in prestige as posts in administration and careers in politics after the first flush of Independence are seen in more realistic perspective.

Cultural Needs

Missionaries who for the most part introduced Western education into Africa usually had little time for African culture. Their message was urgent since, particularly in West Africa, they did not live long; moreover social anthropology was in its infancy. Some valuable work for African linguistic studies was done by producing a written form for unwritten, spoken languages, but for the most part missionaries were inclined to dismiss the social customs and taboos of the people of Africa as 'primitive savagery'.

It is now generally acknowledged, even by the Missions, that this view was mistaken. The discoveries of archaeology, such as the Nok and the Ife heads in Nigeria, have shown that the African has been capable of producing things of beauty to equal those of Ancient Greece; the influence of African tribal art on Modern Western artists like Epstein, Modigliani and Picasso has been

considerable; social anthropologists have found much to admire in the social institutions of the continent especially 'the extended family' which, whilst making for a static rather than a dynamic society, has dealt with the problem of social security with a great deal more humanity than often characterizes the institutions of the modern welfare state; and, above all, the research of historians has begun to show that the continent has a history of considerable achievement. The Arabic writings of El Bekri, for instance, have shown that Old Ghana had a civilization that may well have equalled or surpassed that of the contemporaneous kingdom of William the Conqueror.

Conscious of these facts the educated African today sees little virtue in emulating European example. He wants his children to be emancipated from the stigma which his people knew in the early days of missionary education and contact with Europeans. This cultural need for 'self-realization' and the projection of the African personality is symbolized by the return to the traditional clothes of his people. Thirty years ago the educated African marked his status by wearing European attire; now he is proud to appear in traditional splendour wearing his flowing *agbada* in Nigeria or his multi-coloured *Kente cloth* in Ghana, and this is symptomatic of an orientation that is finding its reflection in the curricula and subject content of the schools. Everywhere syllabuses are being redrawn to make them more African in content and more meaningful to the child. The British constitution, for long a staple examination subject in Africa, is being rejected in favour of a study of local institutions; the Wars of the Roses are making way for the study of the great Islamic *jihads*; literature and language now concern themselves with the local environment rather than with phenomena that can only be appreciated in Europe; biology, which used to be based on European specimens, is now concerned with local flora and fauna. All of this, it need not be emphasized, is not a change in the interests of any exclusive African ideology; it is desirable on educational grounds.

Political Needs

Educated Africans are everywhere concerned with promoting African unity in order to undo some of the divisions created by the European Scramble for Africa which cut the continent up as though it were so much cake. And 'African education' is seen as a

means of helping to accomplish this task. The very phrase itself with its continental implications is significant.

In most of the world, educational systems were developed by the national state and this gave a particular impress to the educand of the state. In Europe, for instance, the development of national systems of education undoubtedly contributed to the divisions of the continent, to the outbreak of wars and to the failure of the many plans for a European Union. Paradoxically enough, there was no European education — except a somewhat tenuous adherence to Hellenism and Hebraism — but there were English, French and German educational processes; 'European' education was largely an attribution of peoples outside Europe.

It is hoped that the wide currency given to the phrase 'African education' may help Africa to avoid Europe's mistake. The stated aspirations of African educationists show that there is much common ground in their thinking.⁴ In this common ground and in the associated movement for African unity it should be possible to lay the foundations of a genuinely pan-African educational community. The differences in economic resources between African countries, religions and political differences, discrepancies in the legacies of colonialism — these and many other factors complicate the process. But African education should seek to make known these discrepancies and difficulties and help future citizens to understand that African unity is to be promoted less by blind faith than by understanding and solving difficult economic and social problems.

Conclusion

In this very summary account of the causes and the nature of African education, it will, I hope, be obvious that the movement is not in any way an expression of continental isolationism. By putting first things first and concentrating upon real needs, African educators can afford to be original in their approach to educational problems without constantly being side-tracked by the example of a metropolitan European power. Much of their educational systems and practice may develop indigenous roots in a way not possible hitherto. To give but one example: a good deal of the educational philosophy associated with the New Education Fellowship can be derived from indigenous African practices in education. And with the development of truly African practices in

education may go an eclecticism in borrowing that will be international in scope and not just confined within the limits of the colonial situation. Already African educators are beginning to manifest great interest in educational developments in the U.S.A. (the land grant colleges), the U.S.S.R. (technical education) and Sweden (comprehensive high schools). And the great influx of teachers from outside Africa, of course, will help to keep them continuously aware of alternative educational procedures.

Out of this amalgam of indigenous educational development and selective borrowing might well

emerge educational examples of value to teachers elsewhere. Already the Boy Scout Movement and Community Development have owed a considerable debt to Africa. It seems likely that the development of education on the continent may again provide evidence to support the dictum of Pliny: 'Ex Africa semper aliquid novi.'

1. Final Report of the Conference on the Development of Education in Africa, Addis-Ababa 15-25 May 1961. p. 7.
2. C. Kingsley Williams: *Achimota: the Early Years*, Longmans 1962. pp. 58-59.
3. See United Nations: *Economic Survey of Africa since 1950*. p. 15.
4. See in particular the June 1963 issue of *West African Journal of Education* (Vol. VII No. 2) which is devoted to the theme: 'Towards an African Education'.

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Colour Factor Mathematics

Lawrence Ives

Educational Psychologist for Halifax.

Colour Factor Mathematics, a recent addition to the wide range of structural arithmetic material available in this country, is based on a **Colour-Factor Set**,¹ which was devised by Seton Pollock in 1961. Each **Colour-Factor Set** contains 308 colour sections ('blocks' in Stern terminology; 'rods' in Cuisenaire terminology); the sections are 1 cm. sq. in cross section and they range from 1 cm. to 12 cm. in length. The choice of colours for the sections is all-important. The disposal of numbers and colours is as follows.

1 cm.	105 white	7 cm.	12 grey
2 cm.	48 pink	8 cm.	12 crimson
3 cm.	36 light-blue	9 cm.	12 royal-blue
4 cm.	24 scarlet	10 cm.	12 amber
5 cm.	24 yellow	11 cm.	4 dark-grey
6 cm.	15 violet	12 cm.	4 mauve

WHITE, RED, BLUE and YELLOW, being primary, are related, in that order, to the first four prime numbers, namely 1, 2, 3 and 5. BLACK is related to the prime number 7 and all primes greater than 7. WHITE, though not itself a colour, has a primary character; it cannot be made more white, just as 1 multiplied by itself any number of times remains 1. Red is a colour easily distinguishable in at least three intensities and 2 is represented by pink, 2² by scarlet, and 2³ by crimson. As the numbers move from the white end of the series to the black end the white content of the sections is diminished and the red content is increased. This principle applies throughout the whole series with respect to each number group. BLUE is used for the group based upon 3, namely, 3 (light-blue) and 3² (royal-blue). YELLOW is the most difficult colour to distinguish in its intensities and it is chosen to represent the number group based upon 5 which has only one number in the series. BLACK lies beyond the colour series; it is introduced at the number 7 and characterizes all the successive prime numbers, hence in this series it is found in 7 (grey) and 11 (dark-grey).

It will be observed that there are gaps at 6, 10 and 12, but these are composite numbers which are composed of more than one prime number; they do not 'belong' to the number groups described above

which have been formed by using prime numbers and their powers. Their appropriate colours are found by combining the primary colours that represent their factors, i.e. 2×3 is pink \times light-blue, that is to say the first intensity of red is combined with the first intensity of blue upon a base of white and the result is pale violet; since the number 12 is 6×2 (or $2 \times 2 \times 3$, or $2^2 \times 3$) the colour for 12 is determined by adding to violet one more intensity of red which produces mauve. Finally, the number 10 is amber because the first intensity of red (pink) is combined with yellow.

Each **Colour-Factor Set** is packed in a plastic-lined box and it is simple for the teacher to see at a glance if any section is missing. The colours are fast and non-toxic and each set of 308 sections contains an adequate supply of each colour for four children working together.

The originator of this apparatus has written an introduction (**Colour-Factor Mathematics, A General Introduction**)² in which he explains the mathematical basis for the arrangement of the colours and the fundamental principles involved in the use of the material. Mr. Pollock gives a synopsis of the text-book series³ by H. A. Thompson which is designed to cover the six years of the Primary School stage (**Colour-Factor Mathematics, The First Year**, in two parts; **The Second Year**; and so on). **A Teachers' Handbook** to accompany **The First Year** is available at the time of writing and other **Handbooks** will be available in the future.

The first text-books are printed in large type and are very well designed. They contain many useful illustrations of arrangements of the sections. There is a considerable amount of written material, particularly in the **First Year** books, and it will be necessary for the teacher to read the text and guide the activities of the great majority of young children.

Mr. Pollock has stipulated that there must be freedom for workers to produce literature and text-books for use in conjunction with the **Colour-Factor Set** and Leslie Foster⁴ has produced a set of workcards, a pupils' book and a teachers' book under the title of **Colour-Factor in Action**. Mr. Foster has designed pupils' cards and books which contain almost no printed instructions and this material is perhaps more practical than that devised

by Mr. Thompson for the first two years. Detailed instructions for the teacher are provided in the teachers' book which also contains the design of a useful Record Card.

If I had to equip an Infant School with text-books I should not feel inclined to spend money on the **First Year** books by H. A. Thompson in order to provide one for each child. The teacher could well work from these books, in conjunction with the teachers' book, in order to organize class work. These are, after all, introductory stages and there is little harm in the class working as a unit in the beginning. The **Second Year** book contains a balance of instructions and exercises and is a better buy. The **Third Year** book contains many problems and should be purchased. Leslie Foster's material is simple and sound and is recommended although many teachers will consider the workcards somewhat expensive.

.....

It will be of value to examine this apparatus in the light of other structural material and to raise certain general issues.

Structural arithmetic apparatus has been with us a long time; it is nearly fifty years since **The Montessori Manual** ⁵ was published. During the last two decades in particular a great deal of attention has been paid to this sort of aid, to a large extent as a result of the work of the great Gestalt psychologist Wertheimer ⁶ and his pupil Catherine Stern ⁷. One feature of structural arithmetic apparatus is that it standardizes the unit size so that when groups are compared, for example when a number is composed and decomposed in a Stern Ten Box, the spatial equivalence of units ensures that such exercises are meaningful to the child who has not yet reached the conceptual stage described by Piaget ⁸ as the 'operational stage', that is to say the stage at which the child conserves by means of quantification rather than being tied to the perceptual evaluation characterized by qualitative assessment. The unit is standardized as 1 cubic cm. in the **Colour-Factor Set**. However, whereas with Tillich Bricks, Stern and Unifix apparatus, the emphasis *at the outset* is on one-to-one equivalence of like-sized units, with the **Colour-Factor** material (as with Cuisenaire material) the child is expected first to form the association *colour-length of rod* before the association *colour-length of rod/value of*

rod. The designers of the **Colour-Factor Set** and text-books suggest that at the outset mathematical operations are carried out by using only colour names and Part One of the **First Year** book contains no numbers. Indeed, they stress that the blocks are not themselves numbers but a set of sections which are to be seen as a related whole which reflects the way numbers are related. As with the Cuisenaire rods, emphasis is placed on the fact that the number values are measures of proportion, for example if the light-blue is chosen as the unit the white will be one third, the pink two thirds, the yellow five thirds.

Most forms of structural apparatus are coloured. The Montessori, Shaw, Stern, Cuisenaire and Unifix lengths have different colours for different lengths; only the Dienes and Avon lengths are not coloured. Before the introduction of the **Colour-Factor** material only the Cuisenaire material did not use colour simply as a means of discrimination between different lengths. The Cuisenaire apparatus has been criticized because the colours used for the colour families are not intrinsically analogous to the numbers they represent. It will be seen that this criticism does not apply to the **Colour-Factor Set** and this topic is developed in a postscript to this article by Mr. Pollock. The designers of the **Colour-Factor** material stress that no reference to colour should be made for the purpose of teaching all but advanced pupils but that discovery of relationships between the colours and factors and reinforcement of such knowledge will be helped by the patterns of colours. There is no doubt that the colour system employed here is a useful additional aid but its designers are so enthusiastic in their advocacy that it must be pointed out that as yet no research has been published which evaluates the significance of colour as an aid. **New Era** readers might have some interesting experiences to relate, especially teachers of Infants who have used material in which colours are employed for discrimination only and have also used the material under discussion. Many forms of structural apparatus are available and many claims are made but how much do we *know* about the reactions of children of different ages, different levels of intelligence, different emotional stability, and different social maturity?

The one-to-one equivalence of like-sized units has been mentioned. **Colour-Factor** sections resemble Cuisenaire rods in that they are not segmented into

unit lengths. Of course, where segmentation is employed the child learns to count in the very early stages and regards, say, the Stern blocks as being composed of a particular number of segmented units rather than being concerned at the outset with the mathematical relationships between different sizes. In **Colour-Factor Mathematics** ⁹ Seton Pollock gives an example in which two pink sections are placed together to form the length of a scarlet section and he goes on to say that a child could describe this operation in the following manner.

' $2p=s$, or $p+p=s$, or $s-p=p$, or $s/2=p$, or $\frac{1}{2}s=p$ '

He adds 'The quantities and their numerical values are of no importance; it is the relative proportions that are interesting . . .' A child using **Colour-Factor** material would be engaged in such pre-number algebra at the same time as a Stern taught child would be learning the notational significance of manipulations of numbers up to 10. The question of whether most children who learn to describe the equivalence of groups of blocks with equations of the nature of those shown above could readily transfer the concepts thus gained to manipulations with a notational significance is an interesting one. In Piagetian ¹⁰ terms such operations only entail global perception of the length of the rows of sections — two pink above one scarlet. On the other hand segmented apparatus ensures that not only qualitative global perception but also quantitative assessments are employed. For example, if the child matches a five and a two block with a seven block he not only sees that they form the same overall length (qualitative) but because of the segmentation he sees that $5+2=7$; this is quite different from counting 'blindly' with discrete aids and is fundamental to Gestalt theory ¹¹. Thus it is possible to take the view that a child using segmented apparatus sees proportions at the same time as he quantifies and that a child using unsegmented apparatus is 'tied' to the global stage longer than necessary and must, in any case, learn to quantify later on. These comments raise a series of questions which only research will answer but I suspect that both the Cuisenaire and **Colour-Factor** approach demand reasoning by young children which all but those of at least good intelligence will find too difficult.

Positional notation is dealt with in the same way as Stern approached this problem. Book Two of **The**

First Year contains numbers up to 10 and **The Second Year** opens with the structuring of numbers 11 to 20 by placing the series 1 to 10 adjacent to ten amber blocks (in the Stern method the series 1 to 10 [Unit Box] is used in the same way when fitted into the Twenty Tray).

In common with other structural arithmetic apparatus **Colour-Factor** material can be used in much the same way as test material from many of the sub-tests on the Stanford Binet and WISC Intelligence Tests, that is to say it can be used both for teaching and testing at the same time. Piaget found that many children learned to conserve in the course of testing, and structural material provides an opportunity for the child to show his teacher the quantity and quality of understanding gained in structured learning situations. It is hardly necessary to stress that much depends on the adequacy of the teaching programme (which must not be confused with qualities intrinsic to the design of any particular apparatus) and upon the adequacy of the teacher. Structural methods of teaching mathematics are undoubtedly sound but there is some danger that concepts acquired by the use of such apparatus might be difficult to transfer and generalize. Dienes¹² in particular has stressed the importance of ensuring that the media from which a concept is learned are as varied as possible so that a concept can be transferred and developed. This view can be taken to imply that various forms of structural material should be presented to the child. Also, it can be interpreted to indicate that a balance should be struck which includes an adequate share of both environmental and structural experiences. ¹³

Finally, a word of caution must be offered about the danger of an over-emphasis on knowledge gained from theorists concerned with scientific approaches to learning to the detriment of the study and use of writings of social psychologists. We must never neglect to give the fullest consideration to emotional and social needs of children. In some ways the use of structural material helps the child to be happier at school because if presented in a satisfactory manner it enables him to meet one simple challenge after another and to develop confidence in his capacity to learn.

See next page for References and Notes.

1. Each **Colour-Factor Set** costs 27s. 6d. including P.T. and postage and can be obtained from Colour-Factor Ltd., 76 Berkeley Avenue, Reading, Berks.
2. Pollock, S., 1962, **Colour-Factor Mathematics, A General Introduction**, London, Heinemann Educational Books Ltd., 5s. 0d.
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The First Year, Part One. 5s. 0d.
The First Year, Part Two. 5s. 0d.
The Second Year. 5s. 0d.
The Third Year. 5s. 6d.
First Year Handbook for Teachers. 5s. 0d.
4. Foster, L., **Colour-Factor in Action**,
Stage One (set 36 cards) 4s. 0d.
Stage Two, Pupils' Book. 5s. 0d.
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5. Fisher, D. C., 1914, **The Montessori Manual**, London, Kegan Paul and Co. Ltd.
6. Wertheimer, M., 1945, **Productive Thinking**, New York, Harper and Bros.
7. Stern, C., 1953, **Children Discover Arithmetic**, London, Harrap.
8. Piaget, J., 1952, **The Child's Conception of Number**, London, Routledge and Kegan Paul.
9. Pollock, S., 1962, **Colour-Factor Mathematics, A General Introduction**, page 5.
10. Readers not familiar with Piaget's work will find an excellent introduction to his investigation into the child's conception of number, along with useful papers which relate his work to teaching methods, in **Some Aspects of Piaget's Work**, London, The Nat. Froebel Foundation, 1957.
11. For a full discussion of this point see Ives, L. A., 1962, **Meaningful Learning: Some Notes on the Stern Structural Arithmetic Apparatus**, Researches and Studies, Univ. Leeds Inst. of Education, Number 24.
12. Dienes, Z. P., 1959, **The Growth of Mathematical Concepts in Children Through Experience**, Ed. Res., Vol. II, Number 1.
13. Of course, it is possible to structure environmental experiences and the reader is referred to two papers by Churchill, E. M., **The Number Concepts of the Young Child**, Part I and Part II, Researches and Studies, Univ. of Leeds Inst. of Education, Numbers 17 and 18. These papers were published in 1958 and describe an attempt to structure the sort of play materials found in most Infant Schools. The results were evaluated by means of Piagetian-type number readiness tests. Miss Churchill also deals with this question in her valuable book **Counting and Measuring**, 1961, London, Routledge and Kegan Paul.

Extracts from letters from Mr. Seton Pollock to Dr. Peggy Volkov, then Editor of the New Era.

To P.V. from S.P. (December 1962)

The development of the Tillich apparatus over a century and a half has been fascinating, and my belief is that its evolution is now complete. A model based on a direct association of particular colours with particular numbers could not have become finally acceptable to mathematicians, and Cuisenaire's important pioneer work was bound to be carried eventually to this stage at which colour performs its authentic function of drawing attention to the mathematical properties of the relative shapes and sizes. It is in these and these alone that the mathematics is to be found.

However, this is a matter for reflection and study, and time will show whether the advance is recognized.

As to confusion, there is ample evidence that the transition to C.-F. causes **none**. The rational basis simply adds a new interest. Within 10 minutes children are completely at home in the new material.

As to literature, an important series of text books, which teachers are finding to be most effective and easy to use, has already been published and has reached the 3rd year. The 4th year book will be out before Easter. A second, quite independent series by Leslie Foster of All Saints' School, Beulah Hill commences publication in January and will be carried to completion in 1963.

One of the factors that will, I believe, prove educationally valuable in this development is that the rights created are to be administered to ensure complete liberty for authors and publishers to produce literature about the Set so that there will be no tendency for the use of this important and fundamental model to be tied to any particular system. It is a pure mathematical model with, I believe, no defect or anomaly, upon which many minds can work in freedom so that over the years its most effective uses will be developed and built into the general development of the educational system.

Another factor upon which I personally lay emphasis is the need to determine the limits of the utility of the Set. Every model has, or should have, a definable function and it is important that it should fulfill that function to perfection. It is necessarily limited by that very suitability for the function in question and it is inefficient to put it to uses which are better fulfilled by other models.

Though I believe that C.-F. supersedes all its predecessors in this particular field, it must come to be regarded as one model amongst others which, between them, open up the way to a full and rounded approach to mathematical understanding. Moreover, teachers must be led to sense the points at which a model becomes a clog upon mental

progress so that it is used with true mathematical economy and at those points of development at which the mind requires a foothold to advance to some new level of insight or skill.

Since its appearance The Colour-Factor Set has made tremendous progress and is now in wide use throughout the whole of England and also overseas. The text books are enabling teachers to introduce it effectively from the very outset. For many teachers it has been the absence of a really practical text book literature that has been the obstacle in developing the structural approach to mathematics. S.P.

To S.P. from P.V.

In her reply, P.V. mentioned that a very good Belgian teacher had told her enthusiastically (when she was watching some of his classes using Cuisenaire blocks) 'I can't think of 7 without seeing black.' Dr. Volkov asked, 'What if you are watching seven white ducks on a pond?' He was so rendered speechless that she 'smelt a rat', and said that she had never since been fully convinced of the usefulness of colour.

To P.V. from S.P. (January (1963))

I was delighted to receive your letter. I once spent a year participating in a New Era discussion group and well recall its full and open-minded, but properly critical, approach which I found so congenial and stimulating. Your letter breathed the same spirit.

The rat you smelt was the rat that disturbed me in 1953, and it soon bred other rats no less disquieting. It cannot in principle be right to create a number/colour association and, if this initial error is made, and is somehow or other rationalized, it is still wrong to isolate, arbitrarily and by private choice, three groups of numbers to be linked by colour. Cuisenaire's families are in any case a job lot: one arithmetical progression (3, 6, 9), one geometrical progression (2, 4, 8) and one ambiguous series (5, 10). If any member of these 'families' is removed and put in some other mathematical series, it becomes a 'displaced person'. Thus, as mentioned in the leaflet, the green six becomes an alien when transferred to form the series 2, 4, 6 which is every bit as important as 3, 6, 9. The idea of linking was creative and historically important, but the execution of the idea was doubly vitiated from the start by being attached to numbers as such.

The C.-F. approach dispatches the rats decisively. By using mathematics to dictate the colour series, instead of setting out to choose the arrangement, the colours can be used to illuminate the relationships of the blocks to one another without assigning any number value to them at all. This can be achieved by using the primary colours as factors — which are not quantities but the indices of relationship. 'Twice' is an invariable of mathematics. 2 can mean anything, and it must not be fixated as meaning

anything in particular. Every block which is twice any other contains one intensity of red. Every block that is three times any other contains one intensity of blue. And every block (there is only one of these in this set) which is five times any other contains yellow.

So the colours reflect precisely the prime factors that illuminate **mathematically** the relative proportions of the whole set of blocks except the ones that are seven times and eleven times another. The possibilities of colour are here exhausted but there is still one primary left — black, which has the property of extinguishing colour. So it is used to terminate the colour model and, because these two blocks have **no** relationship with any save the cube unit, on which the series of lengths is founded, they are linked only to it by white. Hence the two greys — the odd men out.

This use of colour is authentic because colour is the most efficient and immediate device known to man for drawing the essential out of a welter of detail. Its function is to remove confusion by a process of abstraction which is a perfect analogue for the mental process we call 'abstraction'. Abstraction means simply suppression of detail not required and/or emphasis of detail needed for the purpose in hand.

In using the blocks, the purpose in hand is to perceive **instantly** the identity and size of each block and the relationship of each to every other with which it is in fact related.

To play chess, every one but a genius must insist that the two 'armies' of chess-men be coloured differently (white and black or red and black). To referee a match one must require the teams to have different colours so as to 'pick out' (i.e. abstract) what the changing pattern of players means in terms of the game being played. No such device is needed in cricket, so all wear white!

This is the principle, and it needs no justification or excuse or apology. It is **folly** not to use it. But it must be used legitimately, and not for extraneous or 'foreign' purposes.

This is how it is used in C.-F. Its function is simply to illuminate and display the structure of the set of blocks — not to 'stand for' numbers. It is the shapes that illuminate number and this is mathematically correct.

All the child sees is the colour link which indicates ('points to') the related blocks. There are no 'families', just a perfect pattern of bonds utterly true to the mathematics of the set of shapes.

We are thus free to assign any value we please to the smallest unit of the Set, the cube. The other blocks, which are also units, then gain their appropriate value. The lengths and the colours are bound to agree because all they say is 'twice', or 'twice three times', or 'twice twice three times', etc. If white is 1 then the pink is, of course 2, and the others mentioned are 6 and 12. But if white

is valued at $\frac{1}{4}$, the others become $\frac{1}{2}$, $\frac{6}{4}$ or $1\frac{1}{2}$ and $\frac{12}{4}$ or 3. So the mauve is 3 or 12 or any quantity or object or 'numerable thing' that can be found in the world. The rats are all decisively banished.

In short, C.-F. is a pure algebraic model available for all arithmetical operations. And this has not been achieved before and is only achievable by using primaries to denote prime relationships.

Now re 12, the model would be sadly defective if it stopped at 10. The 12th instance in this series of lengths is the first point at which two pairs of reversible factors is found in mathematics. The importance of this mathematically can be demonstrated by considering the 12th natural number, which we call 12. Its factor-analysis yields 1×12 (mauve), 2×6 (violet), 3×4 (scarlet), 4×3 (light blue), 6×2 (pink) and 12×1 (white). Six equal rows of colour in which the interplay of factors can be seen in a situation of sheer beauty both mathematically and in colour! The children love it, and it powerfully evokes the sense of the structure or pattern of the number world.

But 12 can be seen equally in H.T.U. as amber plus five. The Common Market and the decimal system cannot alter the fact that there are 12 months in the year and 24 hours in the day. Napoleon couldn't cope with nature when it ran counter to his bright idea. Nor had he tried packing ten pots of jam in a box to see how uneconomic this is when compared with packing 12 pots. The compass had to be divided into degrees divisible by 12. 10 is a weak number in division as can be tested if sweets are distributed to a group of children. The fact is that 2, 4, 6, 8 and 12 would all have made better bases of notation but mankind opted for counting on his fingers and his progeny still do! 12 is essential to mathematical education and, once that point has been reached, the child is fully furnished to go as far as his innate intelligence will take him. He has all the principles at his fingertips but does count on his fingers.

So do please convert your daughter from her fixation on 10. The University tutors tear their hair because each batch of students comes in fixated on 10 and it takes months to break down the artificiality of their thought patterns so that they can begin to work in bases other than 10, i.e. as true mathematical not bound to the artificial.

There is no earthly reason why children should not grow up with a complete freedom from this artificial restriction on their mathematical outlook. It can be quite natural when the blocks are used intelligently.

The C.-F. blocks imply no base of notation and include all bases up to the duodecimal. Naturally Base 10 will be normal because of its social implications and C.-F. is exactly as perfectly adapted to this as Cuisenaire, Stern, Dienes, Lowenfeld, or any other apparatus . . . S.P.

Is all-well, Brothers?

Michael Shayer

About four years ago I went to a January meeting of the English section of the New Education Fellowship. With one exception (and both of us were over 30) I was younger by a good ten years than any of the others present. Hell. Not that everyone wasn't very nice, but somehow everyone seemed so adjusted both to one another and to anyone new who could conceivably come in, that there was no point at which they could be met at all. Even a bit of de-haut-en-bas bloodiness might have been more use than that.

And I still find the progressive education movement almost of no use to me at all — and this is not because I am against any of its aims, or haven't been trying to practise them.

There was Neill, and there was Bloom. The work of both of them gives off that open, raw, animal smell: dangerous, maybe, too — but life is that way, you get greater life only by disturbing the Furies. I know of Bloom only by hearsay, but he seems to have dealt with violence by the judo technique of knowing by heart all the kinds that he would be likely to meet, and thus avoiding anxiety by knowing that none of it would be able to land on himself as target. Leaving him able to keep his heart open for the moment that the hurt should show itself instead of lending its weight to the violence.

Neill seems to have dealt with the violence by the withdrawal to the country. Make a community that is sufficiently detached from the sick social activity outside, and make it safe to express the violence because it is there only motivated by the learned and approved need to protect the core of the Self from over-invasion. Let a plant grow in good soil, and it will stand a better chance of survival when as grown plant it meets the storms and bitings.

Neither Neil nor Bloom, in their different ways, were interested in *adjustment*: for their pupils it was a question only of stimulating life, and that abundantly — and given the world as it is, how could that possibly lead to people who were not felt by the society around them to be at odds with it? That is the way it seems now: back in 1945 that reflection wasn't obvious. L'infâme, the old order,

who's-for-tennis englishness, seemed to be over for good. Maybe a new infâme would arise and would have to be fought, but at least one kind was finished with. So it wasn't obvious that the work of Neill, and of Bloom, would be anything but vocational training to the new world we all had to make. And it wasn't a question, I remember, of then feeling that Neill's work was radical, extreme, a black to be watered down for one's own particular shade of grey. It was simply obvious, and a minimum: much more needed to be done, of course, but to settle for less wasn't worth considering.

Violence. The only wind of change the private-Public School system of this country seems to have felt recently comes from Germany. Hahn deals with violence by directing it unconsciously to be the drive for unconscious action. Act: don't feel, don't think, don't respond. And you'll get a big kick out of life being too busy to think whether you're miserable. You'll be on the crest of a wave, riding on its energy. Only don't let me get in your way because if I do I'm going to get all the elemental violence full in my face, and I'd rather not. You wouldn't care much, would you? — I'd be one of the 'neurotic' ones in *your* system of thought and would only be getting what I deserve. Hell, what a country, what a people! Spend five years fighting a War to destroy what you only know by half as yet. Then, the pictures, the smells and the stories come out of Belsen, and you know it all. And only fifteen years later, when even the Germans know more about *why* it happened — and they have their own bad consciences to hinder them thinking about it — you welcome into your very schools that same dissociation of action from ends that made the Germans, from the Prussian intellectuals down to the simple prison guard, such cannon-fodder for anyone who cares to manipulate them from outside and above, and who *does* think about your ends for you.

A minor objection. Somewhere along the line someone seems to have injected Jung into the progressive education movement. Now Jung's method may be a useful one when confined to the analytical situation, and for certain types of over-anxious types of temperament at that, but when it gets generalized outside the consulting-room it leads to quietism. When Lao-tzu said that by refraining from action there is nothing that cannot be achieved he was talking of something much more

active and even more violent than this. By the time you have finished deepening your experience by recognizing all the interesting archetypes at work in the people who are persecuting you, and in your own reactions to persecution, you will have lost the will to choose some rather than others. And the education people seem to have made Jung worse by taking him *morally*. Jung arrives at a new concept of integration, and sketches out its main features. This seems to me all right, so long as you realize, as he did, that it is suffering only that teaches, and that integration, if it happens at all, happens slowly and painfully, and is in any case nothing to be proud of. But they have made an outward show of integration and 'maturity' part of their manners. For me, the recognizable smell of **New Eras** in recent years has been this. It is *forbidden* to criticize — for this would be to exhibit immaturity: one must always make *co-operative* contributions; when meeting criticism one always turns it away as being some unintegrated impulse in the critic. And these are the tricks by which the psyche *avoids* the pain of integration.

But the main objection is this: you cannot any longer avoid seeing and then acting upon the fact that your practice in schools implies a society radically different from one that is here at the moment. It's outside my experience, and I have to guess here, but it seems that in the twenties, when society seemed to be breaking up of its own accord, it was right for teachers to get on with the everyday business of changing their schools, because there was no picture of what the world would be like when the pupils got out into it. If you made your school as alive as you could, the children would stand the best chance of coping with and even shaping the world outside. And then, there seems to have been a general movement of society towards socialism from the time of the General Strike until the Labour Government of 1945, and in a very general sense, the progressive schools and teachers were part of this, so perhaps people felt that an improvement of society was going on anyway, and they needn't concern themselves further with it. But today, with a general retrenchment going on against democracy, against individual freedom, against respect for anything except money and power, and towards a superstitious reverence of power and the trappings of power, to ignore the radicalism of your practice is simply to allow yourself to get steered into some position of impotence.

For example, if you have a position in a Training College, and think you can go on keeping your mouth shut about your ends, while quietly suggesting practices to your students which will bring about a liberalization of the schools they teach in, what you will find happening is either that they will use your techniques to serve opposite ends, or at best you will simply pass on to them your own unresolved dilemma which you should have borne yourself. Or if you are teaching in one of the very few fee-paying progressive schools you will have to think very carefully about what you are really doing in society as a whole. You may very well have got yourself manoeuvred into a position which is actually helping on the deliberalization of society that is going on outside. Teaching the children of parents who are rich or powerful enough to *afford* to let their children have 'progressive education' rather than Rugby or Harrow. Giving the wets and the girls the luxury of a phony liberal atmosphere while their 'healthier' brothers or cousins who are going to run the country go to the Public Schools. Or take Art — there are two positions which I've seen taken up in education books which quite obviously in the long run will lead to the extinguishing of the very thing they mean to promote. Art as therapy for the adolescent (the teacher being 'mature' and hence not needing art for any such purpose): in that case Art becomes something you grow out of, and so doesn't exist in the adult world at all. Or worse still, the neo-Bohemian position: Art is something that is done *only* by the wets and girls in the progressive schools. They can go on messing, and being as sick as they like, while their brothers and their cousins get the Gordonstoun treatment in the conventional Public Schools, and the Grammar Schools go on producing the bureaucrats to work for the brothers and cousins who *run* the country.

Whereas Art, and the New Education, are for *everyone*; are virile and *dangerous*, and hence are *revolutionary* in regard to the actual society that is hardening around us today.

Teacher-Pupil Relationships as explored and rehearsed in an experimental tutorial group

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PART II

Introduction

In the first part of this paper, the history of the group was traced as far as the seventh week of the autumn term. We have seen how the students had found themselves, in their early meetings, facing a very unexpected tutorial situation: they had had to plan and implement their own programme of discussions, working in the presence of a tutor (myself) but without the kind of guidance that a tutor might normally have been expected to give. Gradually, during those weeks, they had come to terms with the kind of leadership that I did offer them — a leadership which expressed itself neither through approval nor through disapproval of their behaviour but merely through comments on it. And so, after an initial tendency to reject or ignore my comments, they had begun to make certain discoveries: they had become aware of their own conflicting feelings towards me, seeing me now as a benevolent figure on whom they wished to lean, now as a hostile figure whom they wished to attack, and now as a friendly but ineffective member of the group, whose leadership they wished to deny; and at the same time they had been learning how to acknowledge and tolerate their own internal rivalries and how to mobilize the leadership within the group.

(4) New Sources of Conflict

During this middle phase of the term the integrative forces had been working strongly. But it turned out that the group, in adopting possessive attitudes towards me, was also laying itself open to disintegrating jealousy. For while I was being claimed as a member, I was in fact still tutor to all the other members, and as such had to maintain a strict impartiality in my relationships with them, outside as well as inside the group. By chance my ability to do this was put to a severe test. During the week which followed the incident of the tape recording, a good deal of anxiety was building up concerning Miss G., who had been absent from the Department (without explanation) for more than a week and had failed to send in her essay on time. I had in fact enquired at the beginning of that Wednesday morning (before turning on the recording machine) whether any of the group had had any news of her. One member had immediately interpreted this question — or so it seemed to me — as a hostile

comment on her behaviour. When I drew attention to this, another member remarked that she thought the group would be more likely to censure Miss G. for her prolonged absence than to defend her against any real or imagined censure, particularly as she had 'got out of' writing her essay in the prescribed time.

The following Friday Miss G. sent a note to her Method lecturer explaining that she had been ill and that she would be returning to the Department at the beginning of the week. But on the Monday an alarm was raised, because of her failure to turn up at her Method seminar in accordance with this note, or to turn up at her lodgings for lunch in accordance with what she had told her landlady at breakfast. As it turned out, there was a simple explanation; but for a few hours during the afternoon various people in the Department, including myself and two members of the group, were growing more and more concerned in case anything might have happened to her. The mystery was cleared up by the early evening; and the next morning it turned out that several members of the group had, as one of them put it, 'run her to earth.'

The group's reaction to this affair was quite complex. The first response was a wave of relief and a burst of friendliness towards Miss G., who found that she had more supporters in the group than she had realized. Probably as a result of this she took a more active part at the beginning of the tutorial meeting two days later than she had ever done before, only to find her opinions strenuously opposed. At the same time there was an almost comic demonstration against me. When I came into the room I found that most of the group had arrived early: Mr. C., who normally sat on the opposite side of the room to me, had taken the chair next to the one I usually occupied, and Mr. A., going in just ahead of me, went straight to my chair, to the evident amusement of the group, and sat down.

The session proved to be a stormy one. When everyone was seated there was an unusually long silence, broken at last by Mr. E., who proposed that the theme for the meeting — the influence of the mass media on the young — should be examined first with reference to commercial television programmes. The discussion quickly developed into a heated argument about the right of a child to spend hours a day watching third-rate programmes

if he wanted to. Presently the group began to talk about school television programmes. There was a good deal of concern over the distinction between work and pleasure; and teachers who 'sat back', sometimes for as much as forty minutes, while the television set did their work for them, came under heavy fire. Later, certain members found themselves discussing, with growing anger, the rights and wrongs of controlling or trying to influence the way in which people used their leisure time. Individuals were apparently changing their opinions without regard for logical consistency; the interpersonal argument seemed to me to be of far more importance than the arguments that were being put forward. Mr. A. in particular became more and more vehement, wagging his finger first at Miss D. and then at Mr. E., who were opposing him most strenuously, and trying to establish his point that children were not necessarily harmed by seeing programmes that were intended purely for entertainment. Suddenly he said: 'Look at this group! We sit round here and talk and laugh and argue and it doesn't do us any harm!' Pandemonium then broke out; and for a moment it seemed that the discussion might degenerate into a state of confusion from which the group would not be able to recover. I had a powerful feeling that the group was trying to force me to take some kind of action, and indeed I found it a considerable effort to keep silent and to avoid looking anxious. Presently everyone started laughing; the noise subsided and Mr. A. said violently. 'Let's get back to television!'

Just after this, when there was a slight pause, I suggested that we should look back at what had happened up to that moment. Reminding them how I had arrived to find Mr. A. taking the chair I usually occupied, I suggested that this action, which had certainly not passed unnoticed by the group, might have been a way of continuing the action of the previous week, when I had been prevented from reaching my staff meeting on time. It was, I suggested, almost as if the group was saying to me: 'You are one of us: you must take your chance with the rest of us. We don't necessarily sit in the same seat every week, so why should you?' In fact, I added, on this particular morning only two members (Mr. F. and Mr. B.) were sitting in their usual places. It almost looked as if the others had deliberately changed and that this whole business had been a kind of mild conspiracy. Moreover, Miss G. and Mr. B., I pointed out, had been silenced

fairly early in this session: could this hostility to the three people who had missed all or part of last week's session be connected with the group's feelings towards people who failed to attend meetings?

During the discussion about television programmes I had become increasingly aware of a feeling that the violence of the opposition between certain members, which seemed out of all proportion to the actual content of the discussion, could be explained only in terms of the emotional conflicts being worked out between myself and the group. In other words, the discussion about the worthlessness of some television programmes seemed really to be a discussion about the worthlessness of my tutorial group sessions; and the argument about the justification of censorship of programmes seemed really to be an argument about whether or not the Department should allow me to interpret my tutorial role as I did. The group members seemed also to be comparing themselves with children who wasted precious time watching programmes which they knew to be rubbish; in consequence they were being affected by strong feelings of guilt and anxiety in the face of the probable scorn and disapproval of other tutorial groups which might be working harder.

When I tried to communicate these feelings about the situation I was told flatly by Mr. C. that although I had 'a fantastic memory and remarkable powers of observation', my conclusions were ludicrously wide of the mark. At the time the group laughed uproariously at this outspoken rejection of my interpretation; but two weeks later, when the term was nearly over, I was told that he had later been severely taken to task by certain members of the group for being 'so rude' to me. Before the meeting ended it came out that, as I suspected, there had been a conspiracy hatched against me that morning. Mr. C. admitted that he had told Mr. B. on the way upstairs that he was going to take my chair; he was amused to discover that he had by accident selected the wrong one and that it was Mr. A. who had unconsciously done what he had intended to do.

Looking back on this curious session, it now seems that my behaviour over Miss G. had activated a new kind of hostility against me, so that I had to be rejected from the group, both as a leader and as a

member. At the same time the group, which had recently been demonstrating its unity and its 'goodness', spent most of this session demonstrating its disunity and its 'badness'; members were more argumentative and quarrelsome than they had ever been before, as if to show me what a bad parent I had been. It was as if, like jealous children, they were displacing their anger on to one another, ignoring as far as possible both me, as the unjust mother, and Miss G., as the favoured child.

There is no doubt that the process of self-study that went on intermittently throughout these meetings was immensely complicated by the existence of a tutorial relationship between myself and the group. From the beginning strong feelings, overtly expressed by the group in all kinds of ways, formed part of the fabric of our relationship. I could never predict accurately what kind of mood they would arrive in or what forms the positive and negative sides of their ambivalent attitudes towards me would take. Each member had a personal relationship with me outside the group; and although the group situation was only very rarely mentioned in individual tutorials, and then only towards the end of the term, there must have been a kind of unacknowledged threat that the one situation might impinge upon the other. Consequently the group's relationship with me was intricately entangled with the individuals' relationships with me and with each other. It seemed that, on the one hand, the members of the group had to strengthen their bonds with me as their tutor who made assessments, while on the other hand the group, as a group, had to strengthen its defences against me as its consultant in the experimental situation which I had set up within the training course. In either of these roles I was bound to arouse both positive and negative feelings in the group; but by carrying both roles simultaneously I was laying myself open to a sort of double ration both of the affection (reinforced by my quite orthodox tutorial relationship) and of the hostility (reinforced by the unconventionality of the consultant relationship). In addition to all this there was the fact that my role included membership of the group, and that this had to be held in balance with that part of my tutorial role which was concerned with assessment.

(5) End of a phase

The main intention of this paper has been to describe the way in which these students worked

through their conflict with me, discovering the reality of their feelings towards me and towards each other, and often exploiting the educational topics they discussed so as to give unconscious expression to those feelings. Yet there was objective content too in these discussions, and from the third session onwards sets of pamphlets and offprints were being borrowed, through me, and read in preparation for the meetings. In other words, they kept their contract with me: they did plan and execute a programme. As we have seen, they also planned — several weeks in advance — a dinner party which was to include me; and it was significant that they arranged for this dinner to take place after and not before the last tutorial meeting before Christmas, as though they felt that the work of the term must be properly rounded off before this purely social event took place.

The Department's Christmas party was to be held on the last Wednesday but one of the term, and I had half expected that our meeting that morning (the tenth in the total autumn-term series of eleven) would be affected in advance by the holiday spirit. In fact, far from being hilarious, the group seemed extremely depressed. It was not the coming party but the coming break-up of the group (for four months) that determined the emotional climate of the meeting, although at the time I did not realize this. Moreover in this session the group was feeling deprived for two reasons. First, meetings of newly-constituted summer-term seminar groups had been scheduled for the whole Department at mid-day, thus robbing the group of the second half of its usual 11.15 - 12.45 meeting. Secondly, I had been unable to trace the set of offprints on which that day's discussion was to have been based.

A further difficulty was caused by the fact that the group, having agreed to my suggestion (through Mr. E.) that we should start the meeting a quarter of an hour early to salvage fifteen of the lost forty-five minutes, had failed to get the message through to Mr. F., the Bahaman member, who did not normally come into the Department except on Wednesdays. He therefore did not turn up until the usual time. Finding not only that the meeting had started without him but also that his usual chair — the one he had occupied every week — had been taken, he sat down with a puzzled, hurt smile in the only chair that was left, next to me. I tried to explain to him in a whisper that the meeting had

started early. By doing this I eased my own sense of guilt and possibly reassured him for the moment; but I actually prevented the group from making reparation to him for its failure to keep him properly informed.

Meanwhile the group was labouring to get a discussion going, but despite the efforts of Miss D. and one of the other women to whip up some enthusiasm for the topic, members seemed unable to cope with the situation. This difficulty, coming so near the end of the term, when the group thought it had found ways of working together, was being felt (it seemed to me) as a peculiarly distressing experience. Not until the very end of the session, when Mr. F. (not realizing that it was to end early) was in the middle of a longish contribution, did I suggest that perhaps the group's difficulty in getting anything done might have been partly due to its sense of guilt about not having let Mr. F. know about the changed arrangements. At the time the group considered this far-fetched; but the following week they apparently came to accept the interpretation as valid.

On this next occasion — the final meeting of the term — again somebody was late, and again the group looked round to identify the missing person. The others had arrived in a hilarious mood, and the hilarity continued after the late-comer had arrived, breathless and apologetic. It seemed — and I commented on this — that whereas the week before there had been a general and undefinable depression, this week the group seemed determined to keep its spirits up. I again emphasized how during the previous meeting people had been feeling deprived — of time and of the promised reading matter — and how Mr. F. in particular had been deprived of the information about the early start and thus of the first part of the meeting (he had never before been late for a meeting). And suddenly Mr. A. exclaimed: 'Yes — that must have been it! Look how we waited for Bill just now!' This must have given Mr. F. some assurance that he too had been missed when he was late, though because of my interference no such assurance had been given to him at the time.

After a short silence, when there seemed to be some uncertainty about what the group should be discussing — even glances at me as though I ought to be given the chance to make the decision — Mr.

E. said he thought they ought to talk about the whole process they had been through during the term. Almost immediately Miss D. raised the question of Christian names, again indirectly, by mentioning a conversation she had had with a member of another faculty, who had said that after a while he found that there seemed to be certain occasions on which Christian names between himself and his students were appropriate and others on which formal address was more appropriate. This, I pointed out, was clearly a way of asking whether Christian names would be appropriate at the party that evening. The whole question of names and attitudes to authority was discussed rather more fully than it had been before, and the group began to recognize that the tutorial relationship was not necessarily incompatible with the mutual use of Christian names.

The group then went on to discuss its own progress. At first the conversation took rather a complacent turn. Members seemed to be saying: 'We are the best group. We are friendly; we can laugh and make jokes and yet we work seriously, too.' But suddenly Mr. B. became provocative. He suggested that perhaps this group was nothing more than a sort of 'country club', that, compared with other groups which had discussed such books as Plato's *Republic*, this one had perhaps been wasting its time on frivolity. This produced enormous anxiety, and several members sprang openly to the defence of the group and (I felt) of its tutor. After a while I pointed out that by trying to compare itself with other groups this group was really evading its task, and that it would be more profitable to examine what we had done without reference to other groups, since none of us could know, except by hearsay, how they had worked.

During the next hour they began to examine with a new honesty the development of their relationship with me and their own mutual relationships. As the guilt towards Mr. F. had been acknowledged, so now the various expressions of hostility towards me were seen to be co-existent with the other expressions of dependence and friendliness. Once these ambivalent attitudes had been recognized, it became possible for the group to explore other dangerous feelings — the extent to which dominant members were in rivalry with one another and even felt mutually threatened, and the feelings of those who did not contribute so frequently to the

discussions. Admissions were made: one member admitted that he sometimes pretended to be serious when he was really joking; another that he would often shoot a line just to provoke argument, another that she was often guilty of sheer volubility, another that he was afraid of boring people, another that she would often think of something to say and then let the opportunity to say it pass by. Thus the existence of two sub-groups was made explicit for the first time, and the group was able to acknowledge the double feelings each sub-group had towards the other. The dominant members became aware both of their feelings of guilt about snatching attention and of their resentment against those who appeared to be making less effort than themselves to keep things going. The quieter members became aware both of their guilt about contributing so little and of their resentment against those who monopolized the discussion.

Finally, the group was able to make reparation to Mr. F. for what had happened the week before, by making its concern for him open and explicit. Towards the end of the session the question of Christian names came up again, when someone remarked that the names of the more voluble speakers had tended to be more frequently used in the course of discussion than had those of the less talkative members. There was a slight pause. And then Mr. E. said quietly: 'There is one person here whose Christian name is never used. Could we know from him what he feels about being in this group?' Everyone looked at Mr. F. Someone added, turning to him with a smile: 'Do you feel at home here?' Mr. F. responded in a way which obviously moved the group, assuring them that he did feel at home with them, that he always looked forward to Wednesdays and would not miss a meeting for anything, and that although sometimes he appeared to be taking little part he was always listening intently and learning from them all the time. He was asked if the group might know his Christian name; he gave it unhesitatingly, and that evening at the party the use of it was firmly established by the group.

One more incident must be recorded. Ten minutes or so before the end of the session, just after Mr. F. had been drawn into the conversation, I told the group that I had been asked to 'allow time' during this meeting for them to discuss the House Committee's general plans for a special fortnight at

the end of the summer term. This, I said, put me into a quandary, since I had never been in the habit of 'allowing time' to this group, which had always made its own decisions about how time should be spent. Miss D., as the group's representative on the House Committee, at once admitted that the task 'fell to' her, rapidly gave the group an outline of the proposed fortnight, and asked for specific suggestions for guest speakers, educational visits and so on. For the first time in its history, the group found itself in the hands of a chairman. The reaction was astonishing. Led chiefly by Mr. B., they gave all the appearance of being totally irresponsible. Miss D., who had difficulty in keeping any control over the meeting, took all this in good part and managed to note down the few sensible suggestions that found their way through the riot of absurd ones. So, right at the end of the term, with a sort of kindly malice, the group took its revenge on Miss D. for her action in appropriating the half-coveted, half-shunned job at the beginning of the term, somehow expressing in *what* they did the negative side, and in *how* they did it the positive side, of their ambivalent feelings towards her.

In individual tutorials that week I gave each member of the group the opportunity to talk to me privately about the group experience. All of them expressed a sense of satisfaction with the way in which they had become more honest with one another during the process of evaluation. And as the term ended I realized that it was not only the student members of the group who were feeling a sense of loss in parting for two vacations and the intervening term, but also their tutor.

The experience described in this paper was a shared one; and it is important to recognize that I could not have attempted any interpretation of the events, either while they were happening or after further reflection, if I had not, myself, been as fully involved as were the students. It was not only their feelings about me that were relevant, but also my feelings about them. Herein lies one of the greatest difficulties: for in running a group in this way the staff member becomes much more vulnerable than he would be if he took a more conventional teaching role. He has to accept hostility without appearing to the group to be in danger of being destroyed by it; he has constantly to resist the group's efforts to seduce him into abandoning his role and becoming a member with no special responsibility for

assisting the learning process; and he has to guard against their attempts to trick him into accepting the role of the all-knowing leader and providing the 'summary' of learnings which will save them the trouble of doing this learning for themselves. Finally, he must prepare himself, as well as the group, for the pain which will inevitably accompany the ending of the experience.

INDEPENDENT SCHOOLS SUSSEX

Two Masters, one of whom should be actively interested in games, required for September, to take General Subjects to 'O' Level.

Previous experience less important than enthusiasm and adaptability. Individual approach within happy atmosphere; modern teaching methods encouraged. Please write Box No. 15.

Correspondence

University of Maryland, U.S.A.
15th May, 1963.

Dear Editor,

Recently, a colleague drew your journal **The New Era** to my attention. I was specifically impressed with the insight displayed by Dr. James L. Henderson as demonstrated in 'Look Out'.

In his fine work **The Trial**, Kafka portrays the plight of a man tried for a crime he has not committed before a jury he does not recognize in the presence of a judge he cannot see. Our modern students may fast be evolving into the counterpart of Kafka's hero. They are losing their individual identity in order to conform to the very animal responsible for their ingestion — society!

Kierkegaard's 'Either-Or' thus becomes the crucial question for educators in 'the new era'. Man *either* conquers the forces of depersonalization *or* is conquered by them. As is intimated by Professor Henderson, it is Martin Buber who has attempted to demonstrate that authentic individual existence is located only 'within relation'. For Buber, life is not found in man: it is located *between* man and man.

As educators we need to safeguard the 'individuality' of our students. We do not want the students to leave society as nonconformists or as members of the apathetic; but rather have them develop authentic relationships between their 'selves' and all within the universe. The individual must develop his I; however, the I can only exist as it relates with another being (THOU). It is interesting that Buber uses the word THOU. He does not utilize the impersonal second person singular — he uses the familiar form. Thus, real living is one of personal relationships. The I-THOU concept stresses creative bonds between person and person.

Buber is not forgetting the 'realistic' world. He is aware that impersonal forms of life (organizations, institutions, materialistic forms, etc.) may facilitate living. This is the world of I-IT. The world of I-IT is not a world of evil. 'Without IT' man cannot live. But he who lives with IT

alone is not a man.' ¹ Man is free to relate to anything or anyone as an I-THOU or as an I-IT. It is obvious that the real joy of living comes in the development of an I-THOU relationship. Yet frequently man will forsake a THOU for an IT. Man has a tendency to treat his automobile as a THOU while he treats his wife and/or students as IT. This demonstrates blindness to the very meaning of THOU.

As Dr. Henderson implies, we need to enter into relationship with our students and to free them to be secure to act likewise. Our students need to develop an independent spirit of critical intelligence in a life that has a wide scope of both choice and range. This does not mean that the individual develops outside the norms of society. By definition the I could never exist away from a relationship with a THOU. These relationships, to succeed, must be based on mutual recognition of the other person with an adjustment of one's own desires. This adjustment should not assume the form of conformity to society but the development of a genuine relationship with society.

My congratulations to Dr. Henderson for displaying the courage and perceptive intelligence needed to bring the insight of Martin Buber to your readers.

Yours sincerely,

Howard S. Slusher.

1. Buber, Martin. *I and Thou*. Edinburgh: T. & T. Clark. 1937.

Book Reviews

Education in World Perspective

The Vassar International Conference on World Educational Problems, edited by Emmet John Hughes; New York City, Harper & Row, 1962; 201 pages, \$4.75.

Matthew Vassar is reported to have said, 'I am not trying to reform the world, but to educate women,' then unaware that Vassar's centennial celebration would feature a conference of highly educated women (and a few men) from all over the world, deeply concerned with reform. The participants came not to pontificate, debate, or lay out a program of action — but rather to explore and discuss fundamental problems. Emmet John Hughes, in a brilliant opening chapter of summary and interpretation, says, '... the most striking quality of the conference was something rarely made explicit, yet dramatically implicit. It was, quite simply, an atmosphere, an attitude beyond utterance: a sense of historic concern, a muted but manifest awareness that, in all the crises of man's story, the stakes had never been so high as in this living moment ... It was an exercise in intellectual reconnaissance, a patient probing at the frontiers of the known — and the edge of the unknown. It was a scanning (no more) of the terrain of tomorrow. It was a striving to see — and, a little, to measure — the summits to be scaled, the great chasms to be crossed.'

The conferees discussed the 'obvious' — that men and nations are interdependent, sharing a common destiny as never before — but also the less obvious corollary that 'a common destiny makes the education of each area a critical concern for all.' Similarly, it was pointed out not only that we are moving at a revolutionary pace, but also that education must thus undergo revolutionary change, even to questioning the meaning of education itself. It is

possible that this era — in which developing nations are adopting the educational patterns of the West with the West's help — is characterized by educational stagnation, emphasis too much on the extension and too little on the revision of education. Or that education is too much a matter of domestic or foreign policy, too little related to functional learning.

It is undeniable that we are living in a peak period of national and international politics. Conferees explored the relationship of national identity and internationalism, candidly pointing out some incompatibilities. They also looked at 'democracy'. Though no East-West altercations marred the discussion, it is perhaps at this point that Westerners are the least understanding, those from the developing nations the least articulate — for 'democracy' is emotionally conceived too much as a *moral* entity and too little as a political concept that can only be worked out through *process*.

The final summary included several basic affirmations, behind which lay expressions of urgency and a recognition of complexity:

1. 'With the fate of all peoples sealed in a common destiny — but with the gap between rich and poor ... becoming more deep and dangerous — the developed countries face a responsibility, far more urgent than they have realized, to give help to those less fortunate struggling to progress.'
2. Any world programs of assistance must place vastly greater stress upon aid to education than they have done in the past.
3. 'The key instruments and agencies for dispensing such aid should be the United Nations and the world-wide voluntary organizations — for the aid should in no sense be used by the donor as an instrument of self-serving national policy.'
4. While the "importer" rather than the "exporter" of such aid to education should everywhere freely determine the substance and content of the education, varying with region and culture, yet there exists an obligation upon all, universally, to foster those values and attitudes sustaining a sense of commitment to "membership in the whole human family".

Behind these agreements, however, lay questions concerned with the political control exercised by local governments, the disorganized character of many voluntary organizations, the possibility that financial assistance on a world scale will involve educational control, and the kind of education that can be exported without selling the related culture. What, in short, should be the commerce in education throughout the world community? There was consensus that it should be neutral and technical in content, and that each nation should invest all available finances in the development of its own educational resources — rather than divert funds into scholarship programs that send a select few abroad.

These are fundamental principles, but they are colored by an idealism that is commendable but futile. The 'international-minded' have passed the naive period in which 'understanding' was considered the talisman to peace and progress. But not many have reached the realistic bed-rock of 'what is likely to work best under the conditions that prevail.' For one thing, most of the effective educational assistance is bi-national, frankly part of foreign policy, and few recipients care to end it. Further, expert analysis indicates that in some cases the education of a select few — an elite — is the best thing for the nation in the long run. Many of the conferees know these and other facts of life, but public utterance is in itself a delicate factor in international human relations.

Perhaps the most valuable conclusion of the conference in this age of easy formulas was that the *questions* about education are usually universal, but the *answers* can only be regional. Hughes ends his chapter by saying, 'The threads of diversity thus wove the pattern. The pattern as a whole, however, was a plea. It was a plea to men and women of all nations to summon their wits and their energies, their capacity for comprehending and their capacity for giving, to devise ways to allay the world's second greatest hunger — the hunger for knowledge.'

Symposia rarely inform or inspire any but the participants, and their reports make notoriously dull reading. This book, however, so competently edited by Hughes, a 'participant-observer' in the best sense, communicates the warmth of the conference's intellectual and emotional climate. Graduate students in a course on 'Education and the World Community' at Brooklyn College, for instance, were effectively moved by the book. It took them into the world through concerns they understood (though rarely articulated in such fundamental terms). Almost all were substantively instructed by the chapters reporting the papers of Barbara Ward, Vera Dean, and Susanne Langer. But, most importantly, they were 'educated' through the contributions like Nigeria's Adule Moore's **The Social Revolution in Nigeria**, Pakistan's Begum Anwar Ahmed's **Quest for the Whole Man**, Iran's Parvin Birjandi's **The Conditions of Creativity**, Germany's Elisabeth Schwarzhaupt's **Conscience and Coexistence**, and India's Lakshmi Menon's **The Survival of Humanity**. It is not, simply, that most of these women are of the East — and therefore 'unknown'. It is, more cogently, that Brooklyn College students, most of whom are Jewish, have particular difficulty in accepting worth in Germans or Arabs.

This book is, in fact, excellent for students anywhere in the world who are seriously concerned with education, national or international. Sadly, since it does not fit the normal requirements of conventional courses, it may be neglected. But happily, it deals with educational and human *reality* — thus suiting those who themselves are thinking in terms of hard questions rather than easy answers.

Margaret L. Cormack,
Institute of Advanced Projects, Honolulu.

Education and the Handicapped 1760 - 1960

D. G. Pritchard.

Routledge and Kegan Paul 1963. 28s.

Students will welcome this excellent book, intended for general readers interested in the handicapped, for teachers, welfare workers and administrators. In it David Pritchard gives a clear account of the changes in attitude towards the handicapped and development in the provision of education for the handicapped in Britain from 1760 up to the present day. This writing is based upon Blue Books, annual reports and unpublished papers: the reader will be impressed at the amount of research that has been made and the amount of detailed information given. There are frequent footnote references and seventeen pages of bibliography — both valuable for those making an advanced study, and in no way distracting to the more general reader.

During the last 200 years, care and education of the handicapped has grasshoppered along, progressing in one field, slipping back in another. Such a detailed history as this could easily have been dull and confusing, yet it is neither: David Pritchard has an economical style of writing which is easy to read, and the knack of bringing to life the people who have worked so hard to achieve the integration of the handicapped into society.

It is particularly helpful to find the progress and setbacks towards the education and recognition of the deaf, blind, physically and mentally handicapped traced side by side in one book. In all cases the first thought was to provide asylum, to shelter the children from the harsh world. In all cases there were enlightened and hard-working people who believed it was possible to teach the blind to read, and the deaf to speak, and to offer to all a good general education as a preparation for living and taking a part in this world.

Lack of money often hampered the work of individuals and small groups. The story is clearly traced from those early days of asylum, through the experimental and transitional period where instruction was chiefly in a useful trade, and was often for the purpose of supporting the institution. At this stage the School Boards were prevailed upon to provide special classes.

People who felt that a wider and more normal education was both possible and desirable pressed for investigations and a section on 'the Period of State Intervention' shows the effect which the Royal Commissions for the Blind and Deaf and many other committees had on the general education of handicapped children. It was inevitable that medical aid for these children became linked with education even before the days of the Welfare State.

Provision of Special Education has grown tremendously in the last few years and in some enthusiastic quarters there is a strong feeling that it is all very new and modern. It is salutary to discover how long ago some of our present ideas were first presented. Many were crushed, rejected, just forgotten or laid aside for lack of necessary money. It is interesting to follow through the development of controversies which hold at the present time; the most obvious examples being the tussle between the oral and the sign and manual systems of education for the deaf, and the question of whether it is wiser to educate handicapped children in special or normal schools.

Perhaps the most salutary chapter of all is the final one dealing with the present. 'All the problems of special education were not solved by the 1944 Act. In some respects problems were created by it.' In fact, this is not a completed history of the past but the very real story of the men and women who have worked for full and real education of the handicapped and who are continuing to do so, still aiming at integration into and acceptance by society for these children.

Hilary M. Devereux.

The Divided Self

R. D. Laing. Tavistock Publications 1960. Over 25s.

The Self and Others

R. D. Laing. Tavistock Publications 1961. 25s.

The Borderland of Sanity

Existentialism is so far outside the main trends of British thought that psychological works based on that philosophy make difficult reading. There is always the temptation for those who are not immersed in the system to try to translate the concepts into familiar modes of thought, which obviously does an injustice to the original thought creation. Nevertheless, the two books by R. D. Laing — **The Divided Self** and **The Self and Others** have reached a comparatively wide public and are having an important influence on those concerned with problems of identity and inter-personal relationships. Both books deal with the borderland of sanity and insanity. They are not for those who can see a clear dividing line between the two states. Laing attempts to study the essence of being which for him is represented by the separateness of individuals and their relatedness to others.

In **The Divided Self** he attempts to give comprehensibility to the process of insanity in a way that would cease to isolate and circumscribe the meaning of a patient's life by the use of clinical entities. He therefore avoids the use of technical psychiatric language which, he claims, achieves objectivity by leaving out the living, personal factors from the study. The text book signs are a function of the particular approach of the physician who places himself in opposition to the patient. 'Sanity or psychosis is tested by the degree of conjunction or dysjunction between two persons when one is sane by popular consent.'

We could, on the contrary, put forward the view that the latter approach is satisfactory enough for the practical purposes of diagnosis and treatment of the large number of patients with clearly recognized psychosis. It is a practical necessity to make distinctions between the sane and insane for many social, medical and legal purposes. We recognize, nevertheless, that there are innumerable problems of thoughts, feelings and behaviour where the processes are common to us all, sane and insane. It is necessary to study this territory in a way that does not divide people irrevocably into one group that includes ourselves and another group beyond the fringe. There are degrees of security of being which people achieve, and Laing describes the 'self' in its unities and divisions, with illustrations from the writings of novelists, philosophers and poets.

The Self and Others is foreshadowed in the earlier work by the statement 'the sense of identity requires the existence of another by whom one is known.' In the second book there appears to be more relevance to the immediate problems of clinical and social-work practice — especially to those who are dissatisfied at times with the concepts with which they work. Laing claims that this work is 'an attempt to understand the patient's being-in-his-world systematically, and not merely in "flashes" of "intuition" or in occasional "moments of recognition".'

Several chapters are important in themselves. Phantasy is discussed as a mode of experience which is continuous from childhood to adult life, and in which the distinctions between the self and others do not hold. It is through our phantasy that we can participate in the phantasy of others. The person who is *entirely* given over to phantasy, however, becomes a prisoner in the world where he may even pretend the emotion that he actually feels. This is the hysteric who becomes dependent upon others in the hope that they will embody his imagination. This is a concept that we could express in other words when we recognize that parents have an image of the child that they are going to have and by whose standard the real child is found wanting; that a husband has a wife who is chosen as the representation of his ideal and who therefore falls below it. Parents likewise do not measure up to the image of parenthood as absorbed by the child. With the hysteric, the process is repeated throughout life, seeking in *actual* others for the satisfaction that eludes him in imagination.

The ordinary individual takes his way of experiencing himself and others somewhat for granted.

The schizoid person, and still more, the schizophrenic, lacks the sense of personal unity and the sense of himself as the agent of his own actions.

Laing describes the schizoid person as engaged in attempts to preserve his *security*; the hysteric as being concerned to convince others as to his *sincerity*. Even in his mental breakdown, the hysteric has to insist on the seriousness of his attempts at suicide. 'Madness would be something definite, a point of arrival, a relief. But although the hysteric may succeed in getting a certificate of insanity, it remains a counterfeit, a fraud, which is

certainly tragic enough. The counterfeit can engulf a person's life as much as the real thing. But "real" madness eludes him as much as "real" sanity. Not all who would can be psychotic.'

Laing passes from discussion of self-division to the interaction of individuals when referring to 'identity and complementarity'. Most identities require another in whom the self's identity is actualized. A woman needs a child to give her the identity of a mother. A lover without a beloved is only a would-be lover. But an individual may have imposed upon him an unwanted identity. Fulfilment and gratification occurs when, as in breast-feeding, the desire to give is matched by the desire to receive. Frustrations, emptiness and impotence occur when a person's acts are accorded no recognition or response by the other. It is a basic human need to make a difference to another person. Frustration becomes despair when the person begins to question his own capacity to mean anything to anyone.

In this important section, Laing continues with the statement that every relationship implies a definition of self by other and other by self. At some point every child appears to rebel against the bonds that bind and fix him to parents and to siblings that he has not chosen — yet these bonds are a point of stability. Orphan and adopted children feel incomplete for want of a father and mother whose absence leaves a very basic level of the self-concept permanently incomplete.

A person's identity derives from what his identity appears to be to others. A person feels shame when condemned to an identity, through being the complement of another, that he would wish to repudiate, but cannot; confusion when offered part-identities, which are the complement of the identities of other people with whom he is in relationship, and which are mutually incompatible in one person. Our sanity or insanity can depend upon the degree of mutual consistency of the several identities with which we are provided.

I have dealt with only a few of Laing's concepts, and I have deliberately simplified them even when freely using his own words. What are the purposes to which we can apply them?

Many human problems can be explained and dealt with satisfactorily in terms of environmental resources — finance, housing, occupational and recreational activity. Other problems are well contained in a purely medical clinical setting. An increasing number of problems, however, are more adequately explained in terms of inter-personal relationships of which the prototype is that of the relationships existing between members of a family — child and parent, husband and wife, child and child.

The knowledge of how individuals interact is a necessary background of all who work with people — in order to be able to understand themselves as well as those with whom they work.

The seeking of new knowledge must depend upon awareness of limitations of existing knowledge. There are times when the most efficient tool that we have is in the knowledge that we have already acquired. There are other times when our personal doubts are of more value as a starting point than our certainties. It is when we begin to doubt ourselves that we can prepare ourselves for the next stage of growth.

The value of such books as Laing's is the stimulus to doubt and to reconsideration of existing schemata. If we have the security to tolerate doubts we become equipped to work with the best tool of all — the growing point of our personality.

J. H. Kahn.

The Explosion in the Schools

Louis Cros

Published by Sevpen, Paris. 14s. 6d.

This book is most informative on the evolution of educational theory in modern France and affords a useful basis for comparing British experiences and theories with recent developments in this field abroad.

Much of the interest for an English reader lies in the historical survey of the French educational scene rather than in originality or depth of thought. M. Cros argues the case for a complete reappraisal of the traditional structure and some of the traditional forms of a French educational system under the pressure of a social upheaval which has changed France from the predominantly agricultural community of the last century into a growing technocratic managerial state. His statistics which show this revolution in terms of the gradual fading away of the manual worker from an 80% yesterday to a 20% tomorrow, seem impressive, but however carefully compiled, statistics tend to confuse the layman or to obscure reality, especially when they are, as here, used as a prediction for the future. Indeed I found the chapter on 'towards a school for the atomic age' unnecessarily overweighted in this respect, despite its many revealing facets of French society in flux.

In his chapter on the breaking up of structures I find M. Cros' ideas on the overhaul of rural education most stimulating. A concentration away from the village school after 11 towards the 'canton' (intercommunity school) hand in hand with a decentralization away from the big city school might well help to solve the problem of the drain of much talent and labour to the large urban areas.

All the English problems (11 plus, early and over-specialization, etc.) are clearly occupying French educational thought as well. M. Cros' suggestion of two cycles — general studies to the age of 15 or 16 to be followed by a cycle of professional (including technical) studies — would surely be a sane educational investment.

Much of the chapter on the adaptation of methods to the changing demands of modern society is also part of the theoretical stock-in-trade of the English educationist. The urgent need for smaller classes, more teachers and more state contribution towards the financing of education remains everywhere an insuperable obstacle, in spite of the complacent educational 'image' projected by politicians, whose indifference to real education will finally prove the greatest obstacle everywhere.

M. Cros' criticism of the traditional, mediaeval method of education, with the teacher reading and talking to a group of students; his plea for the synthesis of the inductive method by which the young child learns, and the deductive method of the logical application of knowledge (the synthesis of the literary and scientific method which should be applied by practising teachers); his emphasis on the poor results achieved by overteaching; his plea for inter-penetration instead of juxtaposition of disciplines — all these points are not particularly original but are interesting in their application to a different society. Refreshing and challenging is, however, the view that language teaching by audio-visual methods should be a regular feature of primary education and a more ambitious experiment than the traditional teaching of modern languages in primary schools which is a recent venture in this country.

M. Cros stresses throughout the twofold aspect of education — 1) to prepare for the new atomic age a highly skilled working and administrative population, and 2) to increase understanding between sections of a community

and between nations.

In the final chapter, aptly headed 'The necessary effort', M. Cros enumerates succinctly and intelligently the main problems and instruments for action. His charts showing national expenditure on education present the usual depressing picture of inadequate distribution of financial aid.

'The Explosion in the Schools' is the release of all the dynamic, vital forces of the community; an integration of skill and thought which is, in an atomic age, our only means of escaping that other explosion. Despite much that lacks originality, the book can be recommended to all interested in French education and education in general. My only serious strictures are directed against the style and the uneven translation. The traditional French clarity of expression is often lost in cumbersome and unidiomatic English which is the result of literal translations: 'without cess' (sic); 'ordonnance' for statute or decree; 'explication'; the absurdity of a sentence such as 'an inquest (presumably **une enquête**) profoundly disturbed American opinion'; slovenly hybrids such as 'départure' (sic); concoctions like 'not only on the military plan was France behind the times'; word spellings such as un-employed, teen-age: all this makes the book often hard, sometimes irritating reading.

Paul Craddock.

'I Can Read' Books, including No Funny Business

Edith Thatcher Hurd; Pictures by Clement Hurd.
The World's Work. 10s. 6d.

Another welcome addition to the 'I Can Read' books has just arrived: 'No Funny Business' is the dream of a family cat who is not taken on a picnic.

Now my class library has thirteen of these books and I count myself very lucky as they are not cheap at 10/6d. Nevertheless they are well bound and I find the children treat them well.

The chief use of the series in my classroom is to give confidence to the slow reader. If you are nine and find reading difficult you enjoy being able to appreciate a joke on your own.

One little boy, named Robert, aged 9, who has had a real struggle to read, came to me with 'The Happy Birthday Present'. He and I nearly rolled up at the little boy who was trying to buy a birthday present for his Mummy and when he was asked which colour lipstick he wanted — 'fine red, pink' etc., said 'green'. This is such a change from some of the old material that almost literally puts the teacher to sleep. Several children have been enormously helped by this series and bright 6½ year olds enjoy them just as thoroughly.

'Red Tag Comes Back' is a great favourite about the life cycle of a salmon and I only hope there will be more really simple and authentic reference books.

Among other 'plusses' for this series are large print, a limited vocabulary (but not too inhibitingly so) and very varied illustrations.

Some of the books are more popular than others: 'Harry and the Lady next Door'; 'Little Bear'; 'Last One Home is a Green Pig' and the others I have mentioned, but all of them give the children the opportunity to find enjoyment in reading and that is the most important thing.

Sophie Annetts.

Talking-Point Filmstrips

Educational Productions, Wakefield, Yorkshire. 27s. 6d.

Most Youth Leaders want, at some time, to introduce their club members to new leisure time pursuits, to widen their horizons, or to get them to think about their values. Presenting new ideas to young people in such a way that they can be accepted requires skill and sensitivity, and though much can be achieved by means of discussion, when ideas can be expressed explicitly, the problem of opening up an issue is not always an easy one to solve. Some attempt to help Youth Leaders by providing a springboard for discussion, giving information and directing attention to the values that determine daily action is offered in three new 'Talking-Point' filmstrips published at 27/6 each by Educational Productions, East Ardsley, Wakefield, Yorkshire.

The pictures are single frame size, in colour: the notes, written by C. Buckmaster, B.A., intended as a guide to the group leader, are largely framed in the form of questions to ask during the showing. The effect of a filmstrip is almost always dependent upon the way in which it is presented, the words that are spoken against each frame, the questions that are voiced and the rate at which the pictures are displayed. In the hands of some users, particularly Mr. Buckmaster himself, with some youth groups these three filmstrips could hold the attention of the audience and could stimulate worth while discussion.

The Growing Years (No. C6416, 32 frames), intended to bring out some of the issues and decisions which face a young person as he moves from childhood to maturity, is in four sections, a prologue for identification, 10 frames asking if they are adults or children, 9 about relationships with other people, and 7 to raise the question of values.

Each frame serves as a symbol for a group of ideas about which the group leader is to ask questions relating to these ideas. For example, over a photograph of boys swimming in a river, twelve questions are suggested, among them, 'Why do we enjoy things that are forbidden, why are things that make life interesting and exciting, wrong?'

Leisure Time (C6539, 29 frames) deals with the right way to use leisure time. The first 7 frames are directed to the young person still at school and the remaining 22 to those who have left school; grouped into leisure for promotion, for knowledge, for skills, for character and for pleasure. Each picture is either a symbol for a group of ideas like the wise use of time, or an example of an activity such as painting, rock climbing, helping elderly people. As with the other filmstrips in this series, each frame is intended as a talking point and the notes point the way, offering questions with which the youth leader can stimulate discussion.

The Twenty Third Psalm (C6479, 25 frames) is designed to explain to children two ideas of God — the Good Shepherd and the Generous Host — in terms of the children's own normal experience and understanding of life, starting from the child's own ideas and leading to a valid picture of God, present in the world today. The filmstrip can be used to teach and expound the psalm itself, or to illustrate the teaching of Jesus in John 10, as an example of the way Jesus used the things around him to illustrate the character of God, or to introduce a project on the theme of the Shepherd in the Bible. I find this method of approaching religious education unconvincing and unnecessary, but others may discover some useful function for these pictures, especially with pre-adolescent youngsters who have not yet a feel for language and whose attention the pictures may serve to hold.

Helen Coppen.

WHY NOT JOIN THE N.E.F.?

Whether you are a parent who cares about his children's education, a teacher, fresh from college or experienced, or are faced with the problems of the young industrial worker, the New Education Fellowship has something to offer you. It keeps you in touch with the latest educational developments and with first-class minds throughout the world. It organizes conferences, lectures, seminars and discussion groups at which educationists from many lands meet and compare notes.

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Editor's Letter

It is the 'silly season' in London. Nevertheless, every day brings welcome visitors to this office, visitors from Tel Aviv, Australia, Norway, America, Sweden, as well as from other parts of Britain. Our latest visitor was a teacher from Odenwaldschule in Germany, a comprehensive boarding school founded by Geheeb in most beautiful country. I visited it some years ago and admired it immensely.

This month's **New Era** concentrates on recent trends (in England) in the teaching of young children, but we have also included an article on the use of symbolization by disturbed children, including a most moving account, dictated by David (aged nine), of his feelings about the therapy which helped him. I had hoped also to include an article on teaching Maori children, but this has not yet reached me.

The June **Bulletin** of The New Education Fellowship is a stimulating production. In it Mrs. Ensor's 'challenge' refers to Pierre Teilhard de Chardin's conception of the cross-roads now reached by man. As so often happens, I read this first when I was myself in the process of studying de Chardin's magnificent **The Phenomenon of Man**. He stresses, as Sir Julian Huxley says in his foreword, that personality is 'the culmination of two major evolutionary trends — the trend towards more extreme individuation, and that towards more extensive interrelation and co-operation.' I like to think that the **Bulletin** and **The New Era** exist largely for the purpose of reporting the first, and extending the second.

M.M.

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Look Out

The International Secretary's Column (8)

James L. Henderson

Senior Lecturer in Teaching of History and International Affairs, University of London, Institute of Education.

It is a privilege to write from the campus of Miami University, Oxford, Ohio, — especially when there is such an obvious renaissance of the New Education Fellowship going on in the United States of America. Perhaps it will not be thought presumptuous of me if on this, my second visit to America, I add just one or two reflections to the mounting pile of commentary on that country, heaped up since the days of De Tocqueville.

First, I am struck by the pretty general assumption, shared with the U.S.S.R., that education is a key which sooner or later can and will unlock all life's secrets. This has a tremendously tonic effect on parents and teachers, which may legitimately be envied and even to some extent copied. Yet its negative aspect must also be borne in mind, not least because it seems to have risen far more into the consciousness of the average American citizen than it had when I was last here in 1956. I mean by this the growing suspicion that life is not something which, given enough time and ingenuity, can be 'fixed'; that it is far more than a problem to be solved, and that so far education has not sufficiently taken this into account. The particular course I am trying to teach at Miami University this summer is a good case in point: its title is 'Advanced Educational Psychology', and I am aware that there is a mighty gap to be spanned between the students' expectation of its contents and the actuality: the former is a problem-solving approach, the latter a mystery-experiencing one, both, I would maintain, necessary and legitimate, but the second needing particular emphasis at this stage of American educational development.

Secondly, it is impossible not to be stirred by the grim predicament in which white and black now find themselves, as they have to come to terms with the legacy which their immigrant ancestors bequeathed them. It is mere facile presumption to declare liberal principles of racial tolerance without looking steadily at what this means in terms of the capacity of ordinary men and women, of whatever

colour, to tolerate deep differences of outlook, habit and inclination. All that it seems fair to contend is that time must be gained for the growth of that capacity, and that the price of it may have to be a special favouring of the negro claim in order that the white counter-claim no longer continues to enjoy the unjust advantage of prepared and already held positions of privilege.

Thirdly, and this is indeed cheering, there seems to be, as compared with seven years ago, a much more realistic and less panicky recognition by educated American citizens that their country is as fully exposed as any other to the menace of a third world war, waged with nuclear weapons. This is reflected in the numerous educational initiatives at every level from the University downwards to bring up the coming generation with a practical grasp of basic world problems and to equip it with the skills required for their solution. The modest contribution which my students and I hope to have made towards this by the end of our study course on education in international understanding at Miami will serve as a further illustration. Among other things we are considering case studies of nationalism and the degree to which politics, science, art and religion do in fact contain values which are common to all men in all places and can be seen to be so. We scorn the mere 'reading of the morning papers as a sort of realistic benediction of the morning' (Hegel) and strive instead to establish and agree on certain constants of reference to which the current news may be referred. We are busy, as must be the New Education Fellowship everywhere, 'reviving and re-activating those collective memories of mankind that must be the most promising source of international co-operation today and re-capturing those moments in recorded time in which men of different continents and cultures succeeded in transcending their local environment'. (p. 14, Bozeman 'Politics and Culture in International History', Princeton University Press, 1960.)

In 1778 Turgot said of the Americans: 'This people is the hope of the human race. It may become the model.' Working just now after a few weeks with teachers from a wide area of the Middle West I am encouraged to believe that this people can become the model just in so far as their now tacit renunciation of war enables them to promote the causes of peace.

The Process of Symbolization observed among emotionally deprived children in a therapeutic school

P. Dockar-Drysdale

Therapeutic Adviser, The Mulberry Bush School for Maladjusted Children, England. Author of many articles and pamphlets on such children.

My aim in this paper is to isolate one particular process, 'Symbolization', from the many complicated processes through which children are moving on their journey to integration as individuals, in our therapeutic school for disturbed children.

We have come to speak of the particular group whom we are trying to help as emotionally deprived, (rather than simply maladjusted or disturbed) in as much that these are children who have had gaps in the continuity of their existence at the beginning of their lives.

We are thinking in terms of a series of processes which must be gone through in order to reach integration. These are experience, realization, symbolization and conceptualization. By this I mean quite simply that a child may have a good experience provided by his therapist, but that this will be of no value to him until he is able, eventually, to realize it; that is to say to feel that this good thing has really happened to him. Then he must find a way of storing the good thing inside him, which he does by means of symbolizing the experience. Last in the series of processes comes conceptualization, which is understanding intellectually what has happened to him in the course of the experience, and being able to think this in words: conceptualization is only of value if it is retrospective — ideas must be the sequel to experience. There are many people who have had to substitute ideas for experience, who then try to force subsequent experience into the Procrustian bed of an organized system of ideas.

Even coming straight on the heels of emotional experience, conceptualization is premature and arid. These other processes, realization and symbolization, provide the essential stepping stones to what, after all, conceptualization really is, an economic method of storing experience, and at the same time establishing the means of communicating experience. It is not enough to give emotionally

deprived children good experience, we must also help them to keep the good things inside them, or they will lose them once more.

Babies who have 'good enough' mothers are able to proceed at their own pace from experience to conceptualization. The emotionally deprived children who come to us for treatment have not had 'good enough' mothering. The first year of their lives has been interrupted by disaster, there are gaps which have never been filled, and they lack the necessary experience for which to **need** storage space.

They are not, of course, aware of this — 'you do not miss what you have never had' — but when children have had primary provision of the kind I have described, they achieve realization, and frequently express their difficulty in finding storage in their minds for their new experiences.

In the Mulberry Bush School, where I work as Therapeutic Adviser, we attempt to evolve a therapy of provision; we try in a therapeutic milieu to fill these gaps at the beginning of such children's lives.

In this paper, however, I shall not be talking so much about the nature of the therapeutic provision which we make for the children at the Bush, as about the means they use to store what we provide, through the use of symbols.

David said to me, 'I haven't room inside me to keep the memory of all the things that have happened to me here.'

Maurice said (showing me a procession of animals, wild and tame, at the beginning of a book of fairy tales) 'How can I have wild lions and tame cows inside together?' (His love and his hate.)

Sefton said, 'I need a box inside me to keep things in that have happened.'

Robert said, 'I can't keep all the words about all the things inside my mind, there just isn't room, no one could remember all that. There must be another way of keeping what I remember.' The 'other way' to which he referred is symbolization.

Now and then a very disturbed child may be referred to us who has integrated in some areas, and

has been able to contain, realize and symbolize some emotional experience, even though this has been traumatic.

Robert in his first session with me drew (from a squiggle) a staircase. Half way up the stairs there was a gigantic step. When asked 'How could anyone climb that step?' he replied, 'I couldn't — it was too big — what can I do?' I suggested (trying to communicate with him in his own symbolic language) that he might be able to build a small ladder, which would enable him to go on up the stairs, but that I thought nothing could be done to alter the step. He accepted this proposal and asked me to help him to build the ladder.

Here was someone who had a traumatic gap in his experience, who had realized this, and had symbolized the experience, and contained the symbols in a form which could be communicated. Had I asked him, 'What do you think went wrong when you were little?' he could not have told me.

Actually, Robert was very small when his brother was born, and his young and inadequate mother felt quite unable to look after two babies at once — so she gave the new baby all the primary experience at her disposal, at the same time cutting off adaptation to Robert's needs and depriving him of the final stages of integration. This was the 'gap' — this was the gigantic step in the staircase which he could not climb; but he was able to tell me about his problem because of his capacity for symbolization.

Recently I met Jacqueline for the first time. She was most unwilling to have anything to do with me, hid behind the chair, covered her face with her hands, and in various ways mimed hiding from me. Presently, however, we found that she would like me 'to call her on the toy telephone'. I asked, when at last I got the right number! — from where she was ringing, and she said 'Behind the tree in my garden!' The telephone conversation continued, and Jacqueline gradually started to talk about herself in a way which I felt she might regret later, because I was sure she was not intending consciously to trust me with such information. So I said, 'It sounds to me as though you are coming out from behind the tree in your garden.'

Jacqueline was furious and screamed, 'You shouldn't have said that — now I'll go right over the garden

wall.' I said that she was quite right to go over the wall, but that if she came back into the garden I would know she wanted to do this, and was not just coming by mistake.

Presently we re-established our discussion on this new basis. Here again this child, who was very mistrustful of me, was able to convey her attitudes, and to open a field of communication with me. She could certainly not have had the conscious insight to conceptualize these attitudes, to understand the complex cross-currents of feeling which she was experiencing. Nevertheless, she **realized what she was feeling, symbolized** her fear of me and was, therefore, in a position to **tell me** about her panic reaction to my words.

Sometimes one sees very clearly that a child may be driven to acting out in the environment because he has been unable to symbolize, so that acting out **in a symbolic way** becomes the only means of communication apparently available to him. This is a very common reason for the wild outbursts of destructive and aggressive behaviour which one associates with disturbed children.

Porky had been slowly approaching complete integration as the result of the continuous care of his therapist (Vanno Weston).

The crisis occurred when two newcomers were introduced into Vanno's group, an event which all too faithfully reproduced the birth of the next babies in Porky's family. He broke down into chaotic and destructive behaviour, doing everything he could to produce a state of stress so acute that Vanno would refuse to keep him in her group. (In the original disastrous situation he had been sent to a children's home for a period.)

It was possible for Vanno and myself to make Porky see what he was doing unconsciously, and I told him that he might find it possible to help Vanno to look after the new members of the group, which he had never been able to do in the original context with his mother and the babies. (Vanno has asked him to help her to look after a bowl of bulbs for her, which will be a symbolic means of identification with her in caring for new life.)

Porky broke down into a frenzy of acting out through a failure to symbolize traumatic experience

in the original situation, and a subsequent inability to communicate his suffering in any socially acceptable form, in a context which felt to him like the original trauma.

Perhaps this is the place to try to say something about 'sublimation', and to compare this concept with symbolization. I think it might be true to say that symbolization is the first step **towards** sublimation; but that symbolization is a much easier and more primitive mechanism. Symbolization can be used, as we have seen, in plenty of ways, but I think the aim of symbolization remains constant — that is **to store a realized experience in such a way that this can be preserved and, if need be, communicated.** Remember, however, that all the early important experiences happen in the baby's life **before he can speak.**

I have spoken elsewhere about adaptation to individual needs, and the kind of symbolic adaptation which turns up in the provision of primary experience also aims at giving the child localised experience in a symbolic form, which can be stored by him.

The form the therapist uses for such an adaptation must be acceptable to the child, but nevertheless when he subsequently **realizes** the experience he has been given through the adaptation, he may make use of other symbols in order to store this experience. One could say quite simply that symbolization is a way of keeping things which could not be kept in any other way.

Sublimation, however, is a more mature process, involving change of **aim.** There must be a really integrated person present for sublimation to be a relevant concept, a person capable of making identifications.

Such a person will have had experience, realized, symbolized and conceptualized, and will have gone on to identify with important people in his life (his parents, or parent figures) and to have aims other than relieving instinctual tensions. He is now able to make use of instinctual drives, harness them, and redirect them to help him to achieve his aims.

What often happens of course is that people 'displace' (aggression for example), but displacement does **not** imply a change of **aim.**

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Let us go back to Porky and the bulbs. Vanno, you will remember, is going to ask Porky to help her **to look after a bowl of bulbs**. You can see how different this will be from a situation in which Vanno might **give Porky a bowl of bulbs**, or where Porky might **attack Vanno's bowl of bulbs** (perhaps pull them up and destroy them).

I want you to think of these three possibilities in terms of Porky's present and original problem. There were the babies his mother bore after him, and in the same way the new children whom Vanno has accepted recently into her group. (Of course, a bowl of bulbs could be used in quite a different way in another emotional context.) Traumatic experience which has not been internalized, realized and so on, will be likely to be repeated: that is to say, the child will always be meeting situations which will feel the same as the original trauma. Our aim in treatment is to help him to deal effectively with such traumatic re-experiences, and to complete them in a creative way.

If Vanno were **to give Porky the bowl of bulbs** she would be saying, in a symbolic way, that Porky could be the father of the family represented by the bowl, herself, (the mother figure,) and the bulbs (the babies). This would be bypassing the current problem, and facing Porky with an even more difficult dilemma — that of having been allowed to steal the father's rights, in other words Vanno would be **in collusion with** Porky in obtaining, albeit symbolically, satisfaction to which he would have no right. She would be putting herself in a false position.

If Porky were to destroy Vanno's bowl of bulbs he would be displacing his rage against Vanno and the babies — the new children. It would obviously be better for the bulbs to be destroyed than for Vanno and the children to be hurt, but there would be no change of Porky's aim, which would remain destructive.

However, by asking Porky **to help her to look after the bulbs in the bowl**, she is enabling the child to symbolize his realization that although he is no longer 'the only baby' or 'the newest baby', nor the father of the family and, therefore, Vanno's husband, nevertheless he has his own place in the group-family, and can identify with Vanno's care of the new ones because she has helped him to find

symbols, and to use them in a way which will help him, so that his experiences can become creative and growing rather than traumatic and interrupting growth as they were originally. The cruelty which he might have shown towards the children or the bulbs, can now, through his understanding of Vanno's feelings, become changed into pity and a wish to protect the young and helpless, in just the way that toddlers are helped to change their cruel feelings towards the new babies into compassion and care because their mother enlists their help, making it possible for them to identify with her aims, so different from those of the toddlers.

There is a tremendous amount more to be said about sublimation, but at least one can see from Porky's treatment situation that one can symbolize, or duplicate in a symbolic way, **without sublimation** taking place — that it matters, therefore, very much how one uses symbols.

The next child I want to talk about is David. He is of good average intelligence and is 9½ years old.

Recently he came to see me and found me writing the beginning of this paper. He asked me questions about what I was writing, and when I had answered him, remarked that he would like to write something of the sort himself — about the work being done for children at the Bush. For various reasons which we can consider later, I suggested that if he could do this I would be prepared to have his 'essay' typed inside my own and read it with mine.

I only wish to make one comment before I give you his essay, which is that this child has only survived emotionally through his ability **to conceptualize immediately following experience**. He is a boy 'full of ideas' as you will see: he makes, however, no use of symbols, and until recently he intellectualized everything, to the exclusion of feeling and realization. Whenever feeling broke through this intellectual defence he panicked.

He has recently been through deep primary and 'gap filling' experiences at the Bush, and some of these have been in key sessions alone with me, although many others have been with Mildred Levios, who looks after his group. I have been the Supporter in this case, but have been used more directly than usual by the child.

ESSAY ABOUT THE BUSH – by David

People have come to understand things at the Bush that need help. And, some people found it difficult without the Bush. And sometimes they find it difficult to understand about it. And it is more easier to understand in the country. Sometimes they need help because their mothers died when they were little babies, and sometimes they found it difficult to learn at other schools — like me over sums what I found difficult. And sometimes they've come to the Bush so that they can start their things all over again so they can remember.

And when they leave the Bush they may find it easier when they are learning at other schools, and sometimes they've come because they've got into a lot of muddles, and so that they can get the muddle undone; like getting knitting that's muddled undone, but it is a bit more complicated than undoing wool, isn't it? But when they first come here they find it quite panicky, but when they have been here a while they find it all right, like I did.

And the staff try to help to get things better and some staff find it difficult, that's students like D, but she wanted to do the same sort of jobs but she found it difficult.

Sometimes the children find the staff difficult, like when they won't do what they want. Sometimes their mum and dad find it difficult to keep them and look after them. We come to Mrs. D. to talk about things, and then we find it more easier to understand.

Sometimes they find it frightening at the Bush, and then they get used to it. It's important this — they come to understand about things that go wrong with them at the Bush, and then they get an easier life wherever they go.

But some children find it hard to understand. And when they are at the Bush they find it easier to come to understand about their own lives, isn't that true? — really this is a lot of knowledge isn't it?

Some people go to homes and find the difficulty more complicated, what I mean by that is that the home makes it even more difficult, and they have to go to another home.

Grown ups come and see first whether they can manage this work, because they have to understand everything about helping children, all that they have to know about that goes on.

People that leave the Bush who found it too hard, find the work they can do — the kind they like best. When they stay it means they've found the sort of work they can do best, and they do all sorts of things to help the children, so that when they leave they find it more easier to get on with other people.

Sometimes grown ups think of plans that they can do (like having sum cards so that children can get on with their work.) At the Bush they can let you start all over again in all sorts of ways. In other schools they wouldn't.

The Bush stops you when you're growing up not knowing all about complicated things from grown ups not understanding. I'm making up — thinking about the things I really know. This kind of work may need to go on for a long time because when muddled children have children they may need this work to be done for them.

I got left behind, and now I'd learn and not get left behind. Because the easier you find things the less panics, and you're not feeling sad all the time, cos then you can't do things and learn all that. But when you are grown up you don't feel so sad because you know your mother can't live for ever and ever, but when you're a child it's different, and you haven't had your life. But when I get old my life will end, it'll be all a life, that's the sort of thing you need to understand.

It doesn't take very long these days to help people, like it used to be, cos these days people are a bit more clever and have learnt more. (Aside: **David:** Why does it feel warmer in your room than in any other room? **Myself:** Is it, perhaps, just because you feel safe in it?)

In the old days they didn't need much help, they didn't have to think so much because they had not learnt so much, so things were not so complicated.

Now people don't have to work so hard, they have stoves instead of fires. In the olden days if a tooth came out they didn't go to a dentist because there wasn't one. They were too busy to be so worried.

They didn't live so long or have so much money, so things are easier now: but people find it a hard world and get into a lot of muddles because everything is so fast. In those days you see people couldn't get run over because there wasn't any cars! (That's a sort of a joke.)

Sometimes people find it hard to keep children because they have to work — that's why children have to go to homes. I mean the parents get into difficulties with their children, and the fathers find it hard to cope with the mothers, and the mothers with the fathers, and the children sometimes find it easier to be somewhere else. (Aside: **David:** Poochie is getting much bigger, isn't she? **Myself:** I think you know that Poochie is going to have puppies soon.)

Some people just think about it, some people talk about it and get all the feelings over, that's why talking in talks about feelings makes them understand more.

My essay is different from Mrs. D.'s, and it is the same way about the Bush except that some other people don't think the same thing, do they? It didn't take me long to understand, but it takes other people longer sometimes because they have reasons that make it more difficult to understand. And children at the Bush are not easy to live with, are they?

This is an important thing (my essay being inside Mrs. D.'s) because when you are inside an essay it's more complicated than being inside your mother.

It isn't all that different because it's about the same home — or school. People should really have their own essays about their life.

When you are first a little baby it isn't so hard for your mother to look after you, but as you get bigger it gets harder, and the more people you have the harder it would be, and that's an important reason for schools like the Bush, and that means when you've been here and grown older it's easier for your mum to look after you.

There are many interesting points in David's essay,

but what I want you to notice especially is the fact that although the essay is essentially a work of ideas, of rather surprisingly definite conceptualization, nevertheless, without this ever having been stated, David feels that for his little essay to be inside my big one is comparable to a baby being in its mother. This was what I hoped he would feel, and the two asides show how aware he was becoming of his symbolic experience before he made the statement, '... when you are inside an essay it is more complicated than being inside your mother.'

The asides showing his growing awareness of what this experience was meaning to him were, you may remember, . . .

'D. Why does it feel warmer in your room than in any other room?

Myself: Is it perhaps just because you feel safe in it?'

And

'D. Poochie is getting much bigger, isn't she?

Myself: I think you know that Poochie is going to have puppies soon.'

What I was trying to do (and this attempt was successful, as it happened) was to show David that he could actually have symbolic experience with me which could feel real, that he could realize this and store the experience. The experience I offered him had to do with his ideas but, nevertheless, helped him towards symbolization.

He had told me that he would never be able to be inside his mother again, any more than he could be inside me, because this would be practically impossible, but here he was being able to find out for himself that in a symbolic way this could be done, and could feel real to him.

Of course I had made no interpretation to him. Had I said, 'Perhaps to have your essay inside mine would feel like being a baby again inside your mother,' I would have made it impossible for him to have the experience; he would just have had another idea for his Encyclopedia, as it were.

Sachaye calls this 'symbolic realization', and my impression is that when this kind of thing happens the process is symbolic experience followed by realization.

David's essay is full of insight and is especially valuable because less than a year ago David was a very ill child, who behaved as though he were mad. Both his parents are deeply troubled people. David said earlier, 'My mum is always getting into a muddle and so am I.' These 'muddles' were terrible panics which overwhelmed him every few minutes, and made him violent and destructive.

Recently he stated 'I don't get into muddles any more, though I sometimes have a muddle **in me** — but that's different.'

Of course David might not have used the material offered him — had he not done so I would have assumed that I was wrong in supposing that he could use these particular symbols to record his experience of having felt contained by me in the treatment situation. As it was he now had a means of storing both the therapeutic experiences with me, and the original experience with his mother, which he knew about intellectually without having reached realization or symbolization. I could, however, only offer him the symbols, it was for David to decide whether he would make use of them.

Michael was just about to settle down for the night, when he suddenly asked me, 'Can you give me something to take into my sleep with me?' I had absolutely nothing appropriate with me, yet I was so sure that he really needed **something**, and that he would know how 'to take it into his sleep with him', that I felt in my coat pocket and found a minute gold safety pin, which I handed to him in a matter of fact sort of way, before saying 'goodnight'.

He accepted the little safety pin, and in the morning came to tell me about a dream — the first dream he could remember.

'I dreamt' he said 'that I was walking along a road. There was a baby, with its nappy undone, and it was crying: so I pinned up the nappy with my little gold pin and the baby was all right.'

I went on down the road and I met a boy whose braces had broken, so that his trousers were coming down, so I fixed his braces with my little gold pin and the boy was all right.

I went on down the road and I met a man. The wind was blowing cold and the top button had come

off his coat, so I gave him my little gold pin to fasten it, and the man was all right.'

This was a very important first dream, but all I want to say here is that children can make use of symbols in an astonishing way. I think you will be well aware from what I have said that one of the most important and difficult tasks in working with deeply disturbed children, is to establish such means of communication as I have described — so often they have kept some small but precious store of symbols representing their earliest experiences, but there has been nobody to whom they felt that they could communicate.

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PITMAN

Johnnie, aged seven, whom I met for the first time yesterday, said, 'I am going to sing you a song that has been inside me for a long time.' Here is

JOHNNIE'S SONG

The little boat sails
On the water
And the little boat sails
On the waves.
And the little boat did
And the waves was dead.
Then the waves had nothing
To do with the little boat.
There was nothing for the little boat.

Johnnie's song referred to his babyhood. He talked presently to me about the storm which had caused the waves which tossed the little boat about, until even they were dead and there was nothing left. What we reached later in the session was that there was a time when the little boat was rocking gently on the still and sunlit sea — the time before the storm. As Johnnie said, 'I did not know there was a beginning to the song, it is like there being an 0 before there is 1.'

I think all of us have unsung songs; unpainted pictures; unwritten pieces of music inside us — the artists, and the poets, and the musicians can communicate these in such a way that they sing, paint, or play their earliest experiences, and find a response in us because we have also had a golden age at the beginning of our lives.

But the disturbed children whom we try to help in our school, all too often have no unsung song within them. They have had nothing about which to sing.

SUMMARY

Symbolization is a necessary process for the internalization and preservation of experience at the beginning of life.

I have said very little about the origins of the symbols themselves. On what are symbols based? I think we can only suppose that they have their origins in the earliest bodily experiences, and that it is the realization and symbolization of these which provides the prototype for this important process.

In working with emotionally deprived children who have gaps in their primary experience, it becomes

essential — having provided missing experience in a way which feels real to the child — that we should help him to realize and symbolize these experiences, so that they can become part of himself and he can reach ideas about the experiences.

Such provision of missing experience is often in itself symbolic, but will need to be realized and symbolized all the same if it is to be of value.

Children who have succeeded in symbolizing some areas at least of their earliest experience can communicate this to us; it is essential that we should be able to receive and respond to such communications.

Children who are able to communicate in this symbolic way, will be able to tell us all sorts of 'inside' things about themselves, and their own inner worlds, which would otherwise not be reached.

Lastly, conceptualization is no substitute for original experience. This is a process of emotional evolution of individual personality, not an organization of fixed ideas about child rearing.

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Pre-School Playgroups

Jack Hubbard

Primary School teacher and Chairman, National Committee P.S.P.A.

The educational climate of England is favourable to the expansion of all types of education except that of the nursery school. New buildings and enlargement of these have been forbidden by government order for years. Most educationists pay lip service to the need for provision of nursery places but regard it as a desirable development rather than a necessity. There are comparatively few who advocate the prime importance of education in the pre-school years.

While this aspect of social development remains static, another, the industrial and commercial, has changed rapidly. Until recently the economy was expanding and demanding more labour: exhortations to return to factory or office were frequently heard. Women were asked to play their part in building a better Britain, but no national effort was made to provide for the care of their children while they did so. Public opinion was not aroused over this issue and perhaps one of the reasons is the belief that a woman's place is in the home — particularly when there are children. Employers and government alike seem to be afraid, not only of the expense involved, but that provision of adequate facilities would be a step towards the breakdown in family life which so many Jeremiahs foretell. Therefore, in some areas and in some socio-economic groups, a woman with children who goes to work still risks mild social disapproval.

However, those women who wished to work have somehow made arrangements for the care of their children. What of the mothers who do not need or want to take up employment? Mrs. Tutaev was such a person and wrote a letter to *The Guardian* asking how mothers in similar circumstances occupied their children of pre-school age. She pointed out that few homes have the space or the variety of activity demanded by young enquiring minds and bodies. She also suggested that parents should get together and pool toys and children. The idea was not novel and many such groups were probably already in existence, but the letter seemed to touch off a long felt need. The response was enormous and the focal point became, not just the

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formation of local groups, but a national movement whose committee could offer advice to any group of parents who wished to start a playgroup.

The founding of some thirty playgroups (there are now approximately fifty registered groups) together with radio, television and newspaper publicity soon brought the Association to the notice of the educational world, whose initial response was discouraging. 'The Teacher' (the newspaper of the National Union of Teachers) ran articles and an editorial warning people of the dangers of nursery schools run by unqualified personnel, i.e. untrained teachers. Local Education Authorities and Departments of Health were chary with their advice and, in some cases, obstructive. The Nursery School Association, which has spent many years in combatting the idea that just anyone could properly look after under-fives, viewed the Pre-School Playgroups Association with suspicion.

These doubts were understandable and, as a teacher, I subscribe to some of them. The National Union of Teachers was — and is — rightly concerned at the prospect of untrained people teaching children. Our answer to this is that we do not consider any playgroup to be a nursery school, and do not call it such. The Local Education Authorities have become more co-operative and leniently interpret the Child Minders and Nurseries Act 1948, and some give practical help by providing cheap premises and loans of equipment. The Nursery School Association (because of the favourable reports of its local representatives) has become more friendly, and negotiations are now going on with a view to some form of liaison and mutual help.

Since its inception the Association has accepted as a member any group of parents who wished to form a playgroup, but it now feels that it will soon be in a position to lay down more stringent conditions of membership. These will include suggesting the quantity and type of equipment, the encouragement of parental participation in all aspects of the work,

the prohibition of any sort of formal teaching, the dissemination of the knowledge of the therapeutic and educative value of play and the fostering of an interest in children (as distinct from maternal or parental interest) and child development. These proposals are modest but they will, we hope, be the basis for a more ambitious programme similar to those organized in New Zealand and the U.S.A.

Each playgroup has its own teething troubles but the Woodingdean (Brighton) Playgroup offers a fairly typical story — which is told by my wife.

The Birth of a Nursery Play Centre

Elizabeth Hubbard

Organizer, Woodingdean Play Centre, Brighton.

We felt that a Play Group in our home might be an interesting solution to the problem of social life for our three children. It was soon organized with the help of a friend and registered with the local authority. Hopes for a chain of simple groups were stillborn. Mothers felt that we were pleasantly mad to encourage young children to use our home — were delighted for their children to participate — and content to leave it at that.

Success made us eager to organize a non-profit-making Nursery Play Centre to meet the needs of young families in an area bereft of nursery facilities. We gathered a working group of mothers together and were refused the use of the new Community Centre (still empty during mornings). It took eighteen months of gruelling effort to find support, premises and money.

Individual departments of the local authority were friendly and helpful . . . but to achieve agreements between them sapped energy and time. Here our local councillors were invaluable and worked indefatigably. Eventually the Education Committee imaginatively offered us excellent premises for a nominal rent. The premises fell far below the stringent requirements of the Day Nurseries Act (1948) and the Health Committee refused registration. I made a desperate appeal before the Committee and their decision came three months later. Since we were a part-time group they did not require us to register. While we are personally grateful, we also feel acutely disturbed by a loophole which allows private groups to open

without reference to nursery standards and leads to much abuse. (At our Centre we have arranged weekly visits by a Health Visitor and a monthly visit by a doctor.)

During this period we tried to prepare the way for the Centre to become a real part of the community — and met a mixed response. One local school gave immediate help and encouragement, while it took long determined effort to establish any contact with the other. We value a warm relationship with the local branch of the Nursery Schools Association and are grateful for much guidance. Several local doctors express academic interest but actual support has been disappointing. Conversely, the paediatrician and almoner from the children's hospital responded immediately. Two out of five Church denominations support us.

Nursery expansion is vital *now* and when we learned of The Pre-School Playgroups Association we joined immediately. Recognition of this need by parents, and their willingness to devote time and energy to providing for it, will surely prove to be one of the most exciting developments in nursery education. If the whole question is approached with humility and humour then the participation of parents in groups, with their children, under the guidance of staff must offer a rich family and social experience. A national Association provides support and the opportunity to exchange knowledge, and it must also be the guardian of standards.

We have tried (on £80) to create a Play Centre which looks attractive and is reasonably well equipped — much helped by a 'fathers' group'. More important are the warm and loving atmosphere and an easy and confident approach to children. There must be recognition that the Centre is a children's place and one where all is geared to their needs and comfort. We have not been able to find a fully trained supervisor, but the two members of staff are developing well, and are helped by one of the mothers each morning. The whole family is made welcome and all arrangements are as easy and flexible as possible.

The Centre develops satisfactorily from one point of view but its growth is sufficiently slow to make us financially precarious. It is difficult to assess our achievements. The perseverance of a small group of people over such a long period is remarkable. I still

find the working group in action finding its way very exciting, though of course sometimes frustrating. Wider support is slow to develop: it takes time and effort to draw people out of family isolation, which seems to be increasing in Britain. Parents may want nursery groups but not wish to be involved in their development. Three shillings for a three-hour morning may seem a reasonable charge but financial commitments are often worrying and it will take time before parents put nursery payments near the top of their priority list.

Yet there are daily signs that many families are finding this project exciting and fascinating too. If we can afford to allow time to do its work and maintain our energy I am confident that we shall survive. But we have a long long way to go.

The Value of Full Time Nursery Schools

Phoebe Moberly

Nursery School Teacher

It is a sad reflection on our community's sense of values that it is considered perfectly reasonable to spend gigantic sums of money on space research, nuclear weapons, etc., but impossible to afford to build Nursery Schools. We take it for granted that we must prepare for nuclear catastrophe and the resulting destruction of human life, and so have no resources left to prepare for the building of good foundations for human life. The British Government has ruled that for the moment, except in a few very special cases, no new Nursery Schools may be built. The 1944 Act laid down that Nursery School Education should be available for all pre-school children whose parents wished for it. Today, 19 years afterwards, only a tiny fraction of these children enjoy the privilege which should be the right of all.

To try to ease this situation, the experiment of part-time Nursery Schools has been tried, and found to be very successful.¹ Twice as many children spend half as long at school. More and more Nursery Schools are going over to this system, or changing one or more groups within the school to part-time, while keeping one or more groups as full-time. Some of the advantages of this system are

obvious, so much so that there is a danger that very soon we shall be left with no full-time Nursery Schools. It is high time to consider what advantages the full-time Nursery School has to offer the child.

A good Nursery School's daily programme will include opportunities to play with a rich assortment of play material, the use of materials which stimulate the learning of skills and creative activity, a period of musical enjoyment and learning, and a period for story. In spite of the much shorter hours in the part-time school, both types of school cover this programme.

But Nursery education means much more than the mere provision of these opportunities. It means the sum of all the experiences that a child has in school, and the influences that these experiences have on his developing self. Every incident in his daily life has an influence on the growth of his character. The sum of these influences to a large extent determines the sort of adult he will be. It is the duty of the teacher so to arrange his environment and supervise his play, to stimulate, encourage, control, and befriend him, that these influences shall be as beneficial to his development as she can make them.

An only child mixing with other children for the first time may find them alarming, and will need to be encouraged by experiencing their friendliness, their sense of fun, his own enjoyment of being part of their group. Or he may find the other children annoying because they get in his way or want materials that he wants: he then needs to learn about sharing, consideration of others, and to experience the justice administered by the teacher in arranging the taking of turns. If a child feels frustrated and angry and his feelings are out of control, he needs the experience of regaining control through some strong physical activity such as kicking a ball or hammering a nail, or through finding another interest. Some children are too timid to allow themselves to enjoy activities which with part of themselves they long to experience: they need to be encouraged slowly and patiently through the development of a relationship of trust and affection with an adult who knows the difficulty and understands. Children need to have the opportunity of learning the physical characteristics of materials, relative weights, heights, widths, colours, textures, what happens to things when you make them wet, dry, hot, cold, drop them in water,

on the ground, prod them with your finger. The chance to make these experiments in a socially acceptable way is provided in a good Nursery School.

In order that children may be awakened to a realization and appreciation of beautiful things, they need to be in an environment created by men of sensitivity and artistic understanding, to see pictures painted by first-class artists, to hear music by the best composers performed by gifted musicians, to become familiar with stories and verse by good writers. They need to experience beauty in nature, the pattern on a tortoise shell, the scarlet glow of a goldfish in the sun, the uncurling of a chestnut bud. Perhaps the most vital need of all is that of experiencing for themselves a relationship with adults who treat them as a matter of course with honesty, with justice, with kindness, and with love, and who with persistent patience and understanding bring the children to realize that these qualities are also expected of them.

Through these many experiences that are happening to a child one after another right through his

Nursery School morning, afternoon, or whole day, he is learning all the time the things that will help to equip him to be a happy, useful and valuable member of the community. This means that full-time schools can offer him more than part-time schools since he gains more of these experiences in the longer school day. But if he attends part-time school, how does he spend the other half of his day? This of course varies enormously from home to home. His mother may take him to the park where he will have some of the opportunities provided in school. Or he may play with his toys in his own home. But a home is a place designed to satisfy the needs of the adult members of the family as much as, if not more than, the needs of the small child. If these needs clash it is usually the child who suffers. The mother cannot be expected to tolerate finger-painting in her living room. The father on night work and so needing sleep during the day, or an elderly or invalid neighbour in the flat below, make imperative the hushing of normal noise that from the child's point of view is not only reasonable but desirable. Or maybe his mother will take him out shopping, and he will be hurried from crowded shop to crowded shop, bored by grown-up talk, with

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Encouraging the shy child

a view of nothing but adult skirts and legs. Any initiative that he may show may be inconvenient to his mother and he will be liable to be admonished for it.

Nor are parents always endowed with wisdom in dealing with their children, and the trained teacher with her greater knowledge, experience, and more objective approach is often better able to provide the child with experiences of the type described. Some parents have an intuitive understanding of their children's needs; some have learnt from their experiences with older children, or from books or discussion with other parents and educationalists; but some parents unfortunately have very little understanding, and so are not easily able to satisfy their children's developing needs at home.

It should however be made quite clear that it is not thought that teacher and school can in any way take the place of parents and home. His home is the centre of the child's life, and by far the most

important influence on his development. Anything that the school can do is only a supplement to what the home has already done, and is continuing to do all his Nursery School life. The child's first relationship is with his mother. Later he builds relationships with his father, and possibly with brothers and sisters, and later a few other adults. He is only independent enough for the adventure of school and for learning to know school staff and friends, when he has already developed secure, intimate and loving relationships with those at home.

Children develop at very different speeds and in different ways. Their rate of development of independence will depend on their own inherent qualities, on any experiences they may have had of being away from their mothers before they start school, and on the mother's attitude to their independence. Each case can only be considered individually. But it would probably be true to say that the majority of three- and four-year-olds are definitely independent enough not to feel too

seriously the temporary absence of their mothers during the full-time Nursery School day, once they have become used to the place and the people, and have settled in.

The crux therefore of the whole question of the relative values of full-day and part-time Nursery Schools is the stage of development of independence of the child, and the amount of wisdom and opportunities that the home can provide.

The full-time Nursery School has two functions with which the part-time school is not concerned, the provision of food and rest, which merit particular attention here. Because of the intimate and emotional relationship between mother and child, if difficulties over eating have developed, these often tend to become exaggerated and difficult to overcome. The mother may be over-anxious about whether her child is eating enough: the child realizes this, and in order to get extra attention eats less: the mother's anxiety increases and so does the child's obstinacy. This sort of difficulty often disappears when a child starts attending a full-time Nursery School. The less worried attitude of the teacher, the less close relationships with her and so the less need to demand her attention, and the fact that the other children are eating normally, encourages this child to forget his preoccupation with food, with the result that he eats normally too.

Small children would seldom welcome a rest period after dinner voluntarily, but this does not necessarily mean that they do not need it physically. In a Nursery School, children are quite prepared to lie down and rest after their meal while the teacher sits beside them with her mending or a book, and they often drop off to sleep, and so get the physical refreshment they need in order to get the best out of their afternoon's play. Mothers often say that they cannot get their children to do this at home. It is obviously more difficult at home as the mother cannot easily spare the time to sit with her child, so that he would be left on his bed by himself, instead of, as at school, being part of a group that is taking a rest all together.

So we can see that in matters of both eating and sleeping, where any difficulties have arisen at home (and such difficulties do continually arise — there is nothing abnormal about them) the full-time Nursery School can help the child to accept what he needs



Co-operation at the wash-tub

physically.

To conclude, if enough Nursery Schools were built to house every three- and four-year-old whose parents wished him to have Nursery School education, there would probably be a small number who would be better off in part-time schools owing to late developing of independence, or who would be as well off there since their home provided plenty of opportunities and their parents were blessed with unusual wisdom, but the majority of children of this age would surely benefit more from full-time Nursery Schools. However, during the present shortage of schools it is probably wise to have some of each type, so that as many children as possible shall have the opportunity of attending Nursery School if even for only half a day, while at the same time some children can enjoy the fuller benefit of full-day schools, and the tradition of such schools is carried on. It would be a great educational loss if it came to be felt that half a day in a Nursery School satisfied the needs of *all* three- and four-year-olds. We must never accept as a permanency second-bests for our children, but keep the ideal always in mind in spite of a seemingly endless inability to fulfil it.

1 See p. 193 'From full time to part time'.

From Full-Time to Part-Time in a Nursery School

Eunice Webb

Nursery School Head Teacher

For the past few years it has been my privilege to change a full-time nursery school into a part-time one. Much thought and discussion preceded the projected change to part-time, and now, on the other side of the fence, as it were, I can review the value of part-time schooling to the young children of the neighbourhood.

This school functions in a large double-storey house which has a home-like atmosphere and a large garden. It caters for 120 children who attend for either the morning or the afternoon, so that there are about 60 children in each session. These are again divided into two groups of 30 three- and four-year-olds, each in the care of a qualified Nursery School Teacher and two trained Nursery Assistants. Other subsidiary members of staff help in the day-to-day life of the school.

The building has been very well adapted to the requirements of groups of young children. There is a cloakroom, four large playrooms, a hall, conservatory, staircase and passage, two washrooms, office, medical room, staff room, laundry as well as storage rooms. There is a wide range of suitable equipment and play materials both indoors and out, arranged in an attractive and orderly way.

The programme for each session consists of arrival, long free play period with informal break for milk, and finally small music and story groups before it is time to go home. As far as possible the items dovetail one into the other, providing a background of security to the child's time at school. The organization is designed to give all children the experience of a full range of nursery school activities during the course of the week. The sessions are balanced, each lasting almost three hours, and no one session is over-crowded with events. The environment is challenging and stimulating to the children and their play is consequently rich and purposeful as well as being beneficial to their growth and development.

The area in which the school is situated is a fairly

stable residential one. The parents come from all walks of life, and occupations include the professions, businesses and labour. The experiences of the children, therefore, vary according to the economic, cultural and religious background of the home. Most parents indicate that they wish their child to have companionship, occupation and other discipline as well as somewhere to play in safety and under supervision. Many parents recognize the value to the children of nursery school experiences before their entry into the Infant School somewhere near their fifth birthday. They come to us (from a waiting list) when they are about three and most of them stay with us for a year or more.

With the fullest possible co-operation from all concerned, the change-over to part-time was accomplished in a relatively straightforward way. As older children left us, new admissions were taken on a part-time basis. We all adjusted to the changed regime and new tasks began to replace old ones. For example, a measure of cleaning and tidying up was necessary at the end of the morning session, so that the next group of children met a 'fresh' school on arrival in the afternoon. Wear and tear on equipment increased, especially of consumable materials such as paints and paper. We soon realized that the children came to school just as regularly and with the same amount of excitement and pleasure as they did before the change to part-time.

In any good nursery school, small children have an opportunity to meet new experiences in their step from home to school life. In endeavouring to meet their needs for happy, healthy, all-round growth at this early stage sound foundations are laid for their future development and well-being. During their time at nursery school children show considerable progress in abilities, skills, powers of concentration, confidence and personal development. With some this is quite dramatic; for example, the over-excitable, possessive or aggressive child learns a measure of control and co-operativeness; the shy, withdrawn child responds to adults and other children, finding enjoyment in new interests and companionship. The slow developer makes exceptional progress which is particularly noticeable when speech is limited on admission. Some children experience relief from over-exacting parents and come into their own in this 'child's world'.

Children undoubtedly benefit in many ways from



Learning to share

coming to nursery school. As a part-time school we are now more fully used and more children than before have an opportunity of joining us.

Nevertheless I am aware of the need constantly to maintain quality within quantity. Work with two sets of children each day is more exacting, but it is interesting and very worth-while, and the complete lunch-time break brings a measure of refreshment to the staff. As for the children, there is no apparent difference in the quality of play between the morning and afternoon sessions: any differences are due to the differences between the personalities of the children themselves. As far as possible parents choose the session that will best suit their child. On the whole they tend to prefer the morning. Some adjustments in home routines become necessary when the children come to us, but any difficulties here are out-weighed by the advantage to the child. As some children take as long as twenty minutes to come to school, this is often a minor problem; but neighbours frequently share their responsibilities for bringing and fetching children.

The half-day attendance for the majority of young children is long enough for them to be away

from home. This is particularly so where home conditions and parental health are favourable. For shy, slow, younger children the short time is more suitable than a full day, as it leaves them several pleasant waking hours with their mothers. With unsatisfactory home conditions (poor health, cramped living quarters, marked behaviour problems) or where the child does not at home receive an unhurried mid-day meal and rest (when needed), then full-time school attendance would be preferable. Some very active, boisterous older children find the half-day too short.

Many young children today are in good health, full of vigour, and eager to start this new adventure in their life. To have this opportunity to play (in its fullest and deepest sense) with others of their own age is of the utmost importance to them all, whether it be for a morning or an afternoon.

The Development of Family Grouping

A Group of Bristol Head Teachers

In 1947 the attitude of people in the Bristol schools to children learning by experience was encouraged both by local leaders, pioneer teachers, and the College of St. Matthias. By 1948 schools were experimenting with 'fluid' time tabling and there was a marked growth away from the 'activity period'. In 1949 several schools were due to be rebuilt and new schools were needed following the bombing of the city and to cater for the 'bulge', which meant that a large proportion of new headships were available. It was at this time that some of the progressive Nursery School Superintendents were transferred to Infant Schools. They felt that many of the principles underlying nursery education could be extended into the Infant School.

A study group was commissioned to recommend improvements in the design and planning of Infant Schools.

This group considered:

- a. Educational, social and emotional needs of the children.

- b. Easy supervision on the part of the adult.
- c. Interestingly shaped workshops rather than the usual shaped classroom.
- d. Emphasis on social behaviour in cloakroom and lavatories.

This group eventually evolved the family unit, consisting of classroom, play/work terrace, cloakroom and lavatory unit.

This new planning programme led teachers to experiment in re-organizing the children into what is now known as family grouping.

The idea was not a new one, as the best of our rural schools had been practising this method for many years and indeed Susan Isaacs worked on the same lines in her school at Malting House, Cambridge.

It is possible to experiment with admission of new children, for example, by having more flexible hours and by 'staggering' entrants. Five-year-olds are admitted in January, April and September of each year. Therefore during the first term (autumn) of each school year the classes are at their minimum, rising by 5 or 6 children each term and reaching their maximum in the summer term. This grouping of the children is appreciated by the staff, as none of them has the maximum number of children for the whole year.

Each term 5 or 6 children are admitted into an already established group where they often know other children and the teacher. They remain in the same class with the same teacher for the duration of their Infant School life. Brothers and sisters are usually together but there is no hard and fast rule. Flexibility not only applies to children but is used where there might be incompatibility between teacher and child.

After many years of careful observation it has been found that this method of grouping gives the child greater emotional stability. It gives the teacher the opportunity of watching each stage of the child's growth and fostering his intellectual and emotional needs as they arise. Learning situations are more natural and the child is able to develop without pressure, in the full confidence that he is accepted in his own right. The younger and less mature child is

often quite happy to be involved in play situations with the older group without taking the full responsibility; obvious competition is reduced to a minimum. The teacher is never faced with too many children clamouring for attention because they are at the same stage; for example, a number of six-year-olds learning to read. The child not only works with his own age group but with children older and younger than himself. The effect on speech development cannot be underestimated, particularly where children come to school with poor speech and very little vocabulary. Family grouping is a preparation for living in a community.

The demand on the Infant Teacher is probably greater than when classes are organized into definite age groups. She should, above everything else, have a sound knowledge of child development, good sympathetic relationship with her children and parents, and an awareness of all children's needs. She should be average, or above average in ability, with an alive and eager attitude.

The good teacher seizes each play situation as a basis for the more formal work, and with her knowledge of each child's potentials she will develop his intellectual powers to the fullest. She should keep accurate records of the child's social, emotional and intellectual development, as well as samples of his work to show progression.

There are certain difficulties which have to be overcome in taking group activities such as music, story telling and physical education. All teachers are not gifted in music and movement, for example; so a child may be deprived of these arts throughout his school life. This is overcome by regarding the whole school as the workshop, so that teachers who have special gifts may readily share these with other classes. Stories for younger children may or may not involve the older ones: if they are interested they will join in and enjoy the repetition. Stories for older children may contain a more extended vocabulary, but some younger children are quite capable of enjoying and understanding them nevertheless (much learning is caught rather than taught). It is also possible for the teacher to take aside small groups for story telling or any other group work whilst the rest of the class are able to work alone.

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meet the demands and needs of all age groups; for example, it should contain large building equipment, painting and creative materials of all kinds, home corners and good book and music corners. This arrangement of material is not necessarily more expensive. It is true that more variety may be needed, but the quantities are not so great, as only small groups of children are using the same material at the same time.

In the schools where family grouping is working, there is no fixed time-table except for the use of the Hall, and children work in and out of doors all day. The period set aside for play is unnecessary, as from experience it has been found that mass playtime has no real value.

In this free atmosphere, staff are more relaxed and able to discuss their problems with their colleagues, and this furthers the good community spirit that exists among the children.

It is essential that there is a good relationship between Head Teacher and Staff and that the Head formulates her basic principles and ideals to them. Freedom to carry out these ideals is the prerogative of the individual class teacher. This makes for variety of approach in each school and is a means of valuable interchange of ideas among teachers.

Teachers who are involved in this method of education are convinced that the advantages of family grouping fully outweigh any disadvantages.

Family Grouping in the Infants' School

Irene M. Lawton

Deputy Head of an Infants' School, London.

In the past few years a number of schools have discarded the traditional age grouping of children in favour of family grouping (or mixed age grouping, as it is sometimes called). Family grouping is no new idea for the small rural schools which have practised it for many years through necessity; but in the past most teachers have considered it an advantage to group children in classes according to age. The needs of the young child, it seemed to me as time went by, could best be met in a very informal

atmosphere, but this was difficult to achieve when one was striving to teach the basic skills to a class of, say, six-year-olds, making tremendous demands on the teacher's attention. It was whilst I was in charge of such a class that I began to wonder whether perhaps after all the mixed ages in the rural classroom might have advantages over the traditional age grouping. Several years' experience of teaching children in a class with ages ranging from five to seven plus have convinced me that this is true, though previously I had felt sympathetic towards country teachers who had to cope with a wide age-range.

If one considers the matter from a purely organizational angle it is easy to see one very big advantage of the mixed age-group. Even in a class of children of the same chronological age, there will be such a wide range of ability that class teaching is difficult. Group teaching is essential (not merely setting work on graded work cards following a class lesson). Even when such group teaching is employed, there will still be differences of ability within the group, calling for a considerable amount of individual teaching. Teaching the basic skills on these lines makes an excessive demand on time, particularly with a class of six-year-olds, and in an attempt to solve the problem, many teachers shorten the time for creative activity, thus depriving the child of a basic need. Where a class contains children aged five, six and seven, some of this pressure is taken off the teacher. Most five-year-olds are not ready for formal instruction unless interest has been prematurely stimulated, and these children can and should spend most of the day on a free choice of activity. Seven-year-olds on the other hand are eager to improve their skill in reading, writing and number, and will work for fairly long periods without help from the teacher. Thus, without neglecting the oldest and youngest group of children, the mixed-group teacher is freer to meet the constant demands of the six-year-old. In practice, provided there is an even distribution of ages, less of the teacher's time need be spent on the basic skills and more time is available for creative activities which we know to be so valuable in the emotional development of the child.

With large classes it is very easy to become so absorbed with the teaching of the basic skills that we lose sight of the much broader aspects of education, and it is worth while stopping to think

how much time we should expect a young child to devote to formal work — given ideal conditions. I would suggest that this would range from about ten minutes to a maximum of an hour each day, according to the age and ability of the child. What of the rest of the school day? This should provide for good physical, mental and emotional development. In this aspect of education a group of mixed ages has many advantages over horizontal classification.

Each class remains an established group, with roughly only a third of the children leaving each year, making room for new entrants who will remain with the same teacher throughout their Infant School life. These younger children quickly and easily become absorbed into a group where the routine has already been established. They do not, as in a reception class, have to create their own atmosphere, with only the help of other equally immature children. Often a child will come into a class where he already has an older brother or sister or friend, and immediately he feels secure. The older children enjoy the responsibility of caring for the little ones, and are often more successful than an adult in comforting those for whom school is at first a frightening experience: they will help them to find their way round, to button up their coats and tie their laces. This, apart from being a tremendous help to the teacher, gives the older child a sense of responsibility which he would probably not otherwise experience. Where only a third of the children are in the older group it is possible for all of them to be given some responsibility for classroom organization, whilst the younger ones can gradually be given responsibility as they settle in. The continual need for give and take between the age groups provides an abundance of social training.

In a class of children of varying ages, grouping will be according to ability irrespective of chronological age. Thus an intelligent five-year-old may be found working with the older children, whilst a backward seven-year-old may be working with a younger group. In this way an intelligent young child is given every opportunity to progress at greater speed than others of the same age, whilst the slower seven-year-old is able to work at a lower level without feeling conspicuous or inferior, as he might well do in a class of children all the same age as himself. The sense of failure is lessened by the fact that there are others in the class able to do even less

DOROTHY MATTHEWS, B.A. Lesson (Visit/correspondence 5/-) in writing and speaking, on creative new-education lines, for teachers, parents, children, etc. English for foreigners. New address: 7 Summerlee Gardens, London N.2. TUDor 7357.

than himself. In fact, with his greater emotional and physical maturity, he may well have something to offer to the rest of the class, and at the same time he is not isolated from his own age-group as he would be if he were left in a lower class. Older children do spontaneously help the younger or less intelligent ones by hearing them read, reading to them, or playing counting games with them. They are a constant stimulus to them, and at the same time they are reinforcing their own knowledge. One might be anxious lest the younger children acquired a premature interest in the basic skills, or that they became worried because they were unable to do work done by the older children, but this is only so where parents have unwisely over-emphasized the need to learn to read and write. The child's satisfaction will be achieved through the basic materials — sand, water, clay, paint, etc. — provided always that he has the assurance of the teacher that these are worthwhile occupations.

One may also wonder whether the older children might be tempted to be too easily satisfied with their standard of work, but in the majority of cases this is not so. The normal healthy child is only too anxious to show how well he can do a job, provided his attitude to work has not been spoiled by adult pressures: a wise teacher will know how much to expect from each child.

Ideally, I feel that a family grouped class should be run on the basis of a free day in order to allow the maximum intermixing of the different age groups. In such circumstances one finds that although children tend to play largely with their contemporaries, there is a considerable overlap. Sometimes a particular activity will attract the interest of a large group of children, and it will then be seen how well the various ages can co-operate, the older ones doing the jobs where more skill is required whilst the little ones tackle the simpler tasks. All have the satisfaction of contributing to the whole.

In providing for the free choice of materials we must of course make sure that there is something to

satisfy both the oldest and youngest member of the class, and we must be sure that the children's choice is really free. In this way we ensure that any child will feel free at times to regress to what might be regarded as a more babyish occupation. This is important for all children, but particularly important for the not so well adjusted child who is still struggling to come to terms with himself and the rest of the world — this regression in itself may be sufficient to stabilize the child. A more severely maladjusted child may need more help than can be given in school, but at least we are doing what we can if we give him plenty of opportunity for activity at every level. This is not so easy when catering for a single age-group, without making the child very conspicuous and therefore adding to his difficulties.

Personal experiences have led me to the conclusion that the needs of the children can best be met in a class containing mixed ages, but it would be unrealistic to assume that there are no problems, particularly as we are dealing with large classes, and I have discussed these problems with as many teachers as possible.

By some teachers it is considered wrong to place brothers and sisters in the same class. In the majority of cases I myself feel that it is good to keep them together. The younger one feels more secure in coming to school if he joins his older sibling. Older children are often anxious about younger brothers and sisters coming to school and feel a certain responsibility towards them. They are relieved if the younger one is with them in class. This was borne out by the answers to carefully worded questions which I put to brothers and sisters, and in only one case did I feel that they should be separated — an easy matter where classes are all of the same level. By placing members of the same family with the same teacher, that teacher will come to know the family and will be in a better position to help both the children and parents. And they can in school practise toleration of their own family jealousies.

It is only too easy to devote a disproportionate amount of time to one age group at the expense of another. I have found that most teachers consider that they spend too much time with the older children: a minority think they concentrate more on the younger ones. This is a possibility which one

must always bear in mind, but it is no more of a problem than deciding how much time one is justified in spending with backward children or those of above average intelligence in an age-grouping class.

If the younger children are to be given sufficient time for activity, the problem of noise may arise whilst the older children are working at the basic skills. The noise is probably more of a disturbance to the teacher than the children, but it will generally be desirable to restrict noisy activities to certain periods of the day, unless provision can be made for them outside the classroom. On the whole the little ones are by no means the noisiest ones in the class!

Some teachers are worried by the more formal periods of the day such as physical education, music and story-telling, but these do not really present any difficulty, since one normally has to cater for a very wide mental range even where the chronological ages are the same. The modern approach to physical education encourages effort according to individual physical maturity. In some schools the time-table is so arranged that a teacher is able to spend occasional short periods with either just the older or just the younger children.

It would seem true to say that any problems which do present themselves with family grouping are no greater than those one meets with traditional age grouping, and most teachers working with family groups consider that the advantages far outweigh any disadvantages. Teaching a class of about forty children can never be made easy, but many teachers feel that family grouping enables them to create a more leisurely atmosphere, which, of course, is good for both the child and the teacher.

Correspondence

Northants.
2.7.63.

Dear Editor,

Freedom from Hunger Campaign

We hear so much about the misdoings of children and young people these days, that we sometimes forget there is a good side to them.

'What can we do?' was the cry of a class of ten- and eleven-year-olds at Desborough County Primary School when they understood that more than half the world's population have not enough to eat.

'That's for you to decide,' they were told, so they set to work to get some money, and up to date their gleanings total almost £10.

First they cleaned and polished the staff's cars at 5/- a time, then they produced a class magazine which they sold at 4d. a copy.

Posters went up on the school notice-board appealing for books, toys, games — anything that would re-sell. Articles of all sorts came pouring in and on the day of the sale all the school flocked to buy. The stall managers were busy long after everything had gone counting up piles of pennies, halfpennies and sixpences.

Thus encouraged in their first efforts, they have decided to enter the local Carnival with a tableau of 'Cinderella' hoping for the first prize of £5 to give to their fund; the second magazine is well on the way; the cardboard boxes are filling up again for another sale, and they have suggested a School Art Exhibition to which the general public be invited and asked to contribute to the fund as they go out.

Apart from the benefits to the Hunger Campaign, all these efforts have been fine social and character training and have brought a breath of reality into school life, which tends to be too much cut off from the outside world.

Exasperating as they can sometimes be, there is a fine spirit of sympathy and helpfulness in all normal healthy children. It is our responsibility (parents, teachers and adults of this generation) to foster this spirit in our children whenever we can, encouraging their enthusiasm and matching it with our own.

The children of to-day are the men and women of tomorrow. This divided and fear-ridden world of ours needs every ounce of love and helpfulness we, in our generation, and they in theirs, can give.

This is what we all can do.

Yours faithfully,

Norah M. Field.

University of Exeter,
Department of Education.
9th July, 1963.

Dear Editor,

I doubt whether Dr. Volkov's rats (New Era. Vol. 44. No. 7. p. 163) are very real, but in any case I am unable to see how 'the colour-factor approach dispatches the rats decisively' as Mr. Pollock claimed. In his review of the colour-factor material, Lawrence Ives was cautious about the significance of colour; it would be interesting, if infant teachers were to take up his invitation, to relate their observations about this. Meanwhile it would be a pity if readers of The New Era were to be left with the feeling that there is any sound mathematical basis to the colour factor idea. The appropriate mathematical structure for colour is richer and more complex than an arbitrary correspondence of primary colours and some prime factors. To put it briefly and technically, colour mixing is additive not multiplicative. But, clearly, appropriate mathematics is not the criterion of the author of the observation: 'Twice is an invariable of mathematics. 2 can mean anything and it must not be fixated as meaning anything in particular.'

The choice of colour for specific lengths is, after all, a trivial issue; mercifully Mr. Pollock is careful to say that his fantasies are not for the child. The other innovation, the introduction of a twelfth rod, is of marginal

importance. What remains of the colour-factor approach? Precisely the pedagogy associated with the Cuisenaire apparatus.

I suggest Occam's razor for any dispatching that has to be done!

Yours sincerely,

D. G. Tahta.

Teddington, Middlesex.

18th July, 1963.

Dear Editor,

Just returned from two months in Africa, I read with great appreciation Professor Godfrey Brown's account of trends towards the Africanization of African education. Before we start getting worried about parochialism in this vast continent we should remember that all that is really happening is a transition from a grossly un-African education for African children to one that takes into account the African's own environment, history, culture, needs and aspirations.

Nevertheless, if we are to understand Africa's struggle for self-determination and unity within the context of the modern world, the obstacles athwart this path of progress must be taken into account. The colonizers, when they drew their lines on the map, were indifferent to ethnic differences. But these differences exist all the same and can create cultural forces powerfully antagonistic to unity of purpose. Such differences can be a source of richness or a source of conflict. At present, I would say they often tend to be exclusive rather than inclusive of one another. Education has to help remedy this.

Another problem is how to marry modern urban conditions — the culture of technology — to the African traditions of tribal and family loyalty and government. Conflicts of loyalty can easily be generated, and Africans, including Africans of professional standing, may find themselves with one foot in the future and one in the past. This is one excellent reason why Africa must develop its own Higher Education in which both cultural differentiation and African unity are taken into account.

We are still stumbling on our way towards 'one Europe'. We must not suppose that 'one Africa' can be quickly created whatever the enthusiasm for it. Beyond both lies the need to develop world perspective in every child's feeling and thinking.

Yours etc.,

James Hemming.

Book Reviews

Feeling and Perception in Young Children Mrs. Len Chaloner. Tavistock Publications 1963. 12s. 6d.

Anyone concerned with young children will find Mrs. Len Chaloner's most recent publication a book which will not only heighten their own awareness of the needs of the very young, but will light up in a vivid and alive way the emotional path which leads the child from babyhood to adulthood.

Feeling and perception as it manifests itself, first in the infant emerging from a fundamental physical desire for

the mother, then in a loving, personal and sustaining relationship whose content will in no small measure determine the future driving force and pattern of thought and action throughout life, is the theme which is the basis of the book.

We see the child's gradual awareness of his own separate identity, and through his love for his mother and her tender and permissive training and control, his developing ability to cope more easily with frustration and the re-direction into socially acceptable channels of his early impulses. As he grows in personal stature through play and companionship with all the growing pains of independence, fears overcome, the acquirement of re-assuring skills and the ability to communicate through speech, he begins to see a life which involves, even for him, both a beginning and an end.

As adults, we often try to shield children from problems we think will upset them, forgetting that the drama of life and death cannot always remain hidden. Among the many questions therefore either asked or thought about by children, 'Where did I come from, and where shall I go?' if not necessarily put into actual words, is there at the back of their minds. Then life itself may unexpectedly confront them with either or both of these shattering experiences. How to deal as adequately as possible with the feelings of loss, anxiety and fear which death arouses when a dearly loved sibling or parent dies, or how to explain a time before the child himself was even thought of or born, is not easy. Mrs. Len Chaloner deals with it in an extraordinarily imaginative and sensitive way that is both illuminating and helpful.

I feel I cannot speak too highly of this book, which contains so much wisdom. It is written in a very readable way, yet the language in its simplicity is as profound as the truths that the author is describing for us.

Joan E. Cass.

Educational Rhythmics for Mentally Handicapped Children

By Ferris and Jennet Robins

Published by Ra-Verlag, Rapperswil (Switzerland)

Price: U.S.A. and Canada, \$9.00; Great Britain and Dominions, £3.4.0.

Here is a new, exciting book for parents and educators of our very special children, designed to help their physical, intellectual, emotional and social development through co-ordinated movement with music.

All the exercises, songs and dances have two or three versions to suit the various degrees of age or retardation, for they can be taught to the mentally handicapped, be they young children, teenagers or adults. The clear, detailed instructions are supported by a complete index of records, excellent sketches and over 100 unposed action photographs by René Hartmann, showing the beauty of the backward child in its joy of movement. Ferris and Jennet Robins do not intend to create the impression that music and movement is a new theme, but have set out to present a detailed description of Educational Rhythmics which can be of immense help to the teacher in his work with the mentally handicapped.

There is a great need for better techniques in the education of these very special children, and, as a result of years of teaching experience with the mentally handicapped and the blind in America and Switzerland, the authors are convinced that basic movements must first be taught methodically, step by step, if the children are to acquire the flexibility needed for their later creative dance. Dance is a natural means of expression and

communication, but we must all learn to walk before we can run.

In this book, Dr. Rudolf Kochmann of Zurich has contributed a most interesting analysis of these Educational Rhythmics. He explains how the 'inner life' of the human being is always seeking self expression but that the imposed outside influences of our society disfigure the graciousness of the young child's behaviour. He illustrates how extreme deviation of behaviour invariably shows emotional or mental disturbance. He suggests that it is easier to improve the disturbance of the 'inner equilibrium' by first restoring the equilibrium of the body as a whole. This can be achieved through dance. (For centuries, primitive people have used rhythmic group dancing to encourage particular emotional attitudes.) This therapy of Educational Rhythmics which induces harmonious movement is a valuable aid to the treatment of the physically, emotionally or mentally handicapped child. The authors describe how, through dance, the total education of the child can be nurtured, for growth in every aspect of education is interwoven and a loss or breakdown in one field will effect development in others.

Possibilities for their *physical development* should appear fairly obvious, for music and movement helps body flow. Handicaps seldom come singly, and with the mentally handicapped there is often poor co-ordination or posture defects, varying degrees of loss of sight, speech or hearing. Educational Rhythmics will give them poise and grace, thus improving their self image and giving them the self confidence they often lack.

There is opportunity for *mental development* for much intellectual activity is required to be able to do two or three contrary movements at the same time, or even swiftly, one after the other. Concentration and memory recall is motivated to enable them to perform the completed song and dance. The severely mentally handicapped will be able to contribute at their own level, for mime and dance are means of communication, and any form of creative art will free speech and enlarge their limited vocabulary. Most important of all, any form of creative work promotes other learning.

Through the medium of Educational Rhythmics their *emotional experiences* will be enriched as they become aware of new forms of beauty, sound, colour and movement. A child's self picture is affected by experiences of success or failure. With the carefully graded progressive exercises of each dance there will be ample opportunity to measure their own individual successes. The disabled or physically unattractive will feel themselves to be beautiful in dance, and all will be able to release tension and acquire an inner peace.

Their *social development* will be stimulated for there will be the satisfaction of group participation in song and dance. As the teacher will be showing the simple body movements and singing with them, the bond between child and teacher will be made even stronger.

The dances and exercises are in two main groups. The first, **Ballet Rhythmics**, is based on some of the movements of the classical ballet. Each of these dances is designed to release tension and help mental growth by the co-ordination of movement. There is a selection of important stretching exercises. **The Lovely Tree** is ideal for the younger children or the more sedate, **The Woodcutter** for the livelier or older age groups. All the time the children are participating in song and dance. At times they use percussion instruments or toys, as in **The Tambourines** or **Airplane Exercises**. Some dances promote number or reading activities. All demand concentration and co-ordination.

Each lesson is designed for one hour. This appears to be a rather long period, but it includes the time taken to

enter the hall, a period for relaxing and listening to recorded music and an interval for refreshments and a change of footwear in between the two types of dancing.

The second half of the lesson is devoted to Syncopated Dance. This may not be as beautiful as the Ballet Rhythmics but it is a necessary outlet for rhythm and personality development. I was most impressed by some of the exercises and dances. In the **Daily Dozens** there are portrayed the important movements of washing, brushing teeth, making the bed and many other domestic chores. One dance concludes with these wonderful words and instructions to encourage self confidence . . .

'I reach for the mirror and smile at myself and the mirror says, "You look fine".
(At the word "fine", nod and smile in the mirror and pat the back of the hair with the left hand.)'

These lines from the dance **Good Manners** illustrate the importance of social graces . . .

'Boys and girls when you play,
Share your toys every day.'

Today, free dance is recognized as a valuable aid to the total development of the individual. This year, for the first time, there was introduced a dance section for the Duke of Edinburgh's Award Scheme. But the syllabus suggests, as our authors emphasized, basic movements must be taught before the child can launch himself off into the joy and freedom of true creative dance.

Educational Rhythmics for the Mentally Handicapped has been appraised by many European and American educators. I would like to conclude my brief review by quoting a verse from the preface, a verse used as a caption for a most beautiful portrait of a mentally retarded child:

'Lost in a world of half grown thought,
He waited patiently to be taught.
Then at the spark of knowledge — smiled,
Please don't forget God's special child.'

Dennis M. Bowden.

Deprivation of Maternal Care A Re-assessment of its Effects

World Health Organisation 1962. 10s. from H.M.S.O.

It is over ten years since John Bowlby's monograph, entitled Maternal Care and Mental Health, was published by the World Health Organisation. It stirred up tremendous interest and the practical significance of this publication has been a remarkable change in outlook (in regard to the institutional and hospital care of children) which has proved immensely beneficial. Bowlby's theoretical conclusions however, have met with a considerable amount of criticism.

This recent publication, Deprivation of Maternal Care, is an attempt to re-assess the position in the light of research findings and advances in the last ten years. Distinguished psychiatrists, psychologists, an anthropologist and a social scientist were invited to contribute their views. Margaret Mead and Barbara Wootton make some outspoken and pertinent criticisms of Bowlby's conclusions and challenge his point of view to some extent. However, on the whole, the weight of the evidence, which is collated, sifted and analysed by Mary Ainsworth, supports his early findings. This is, as stated on p. 142 of this monograph, 'that maternal deprivation in infancy and early childhood indeed has an adverse effect on development both during the deprivation

experience and for a longer or shorter time after deprivation is relieved, and that severe deprivation experiences **can** lead in some cases to grave effects that resist reversal.' Many of the studies that are reported indicate that the child's age when separation occurs, the length of the separation, the frequency of separation, the degree of separation, the quality of the parent-child relationship before separation, and the adequacy of parent substitutes are all of immense importance.

This book emphasizes how complex a matter the deprivation of maternal care becomes when an attempt to assess its effects with any degree of accuracy is made, more complex than Bowlby's first contribution appeared to indicate. Prugh and Harlow point out that although a child may not be physically separated from his mother he may suffer from a distorted relationship with his parents which may have equally devastating effects. Clinical material is cited to support this thesis, and some evidence given to show that some children only begin to mature and develop fully when removed from home. The problem of multiple mothers versus supplementary mothers is fully discussed. Mead makes a thoughtful contribution to this aspect of the subject, arguing that child-rearing in primitive societies is often achieved by dispersion of maternal care among multiple nurturing figures, without apparent ill effects.

The question of reversibility is carefully considered. Impairment in language development, in abstraction and in the capacity for strong and lasting inter-personal attachments are less readily reversible than others. The effect of age at onset and relief of deprivation experience are important factors in influencing reversibility. The relation between delinquency and deprivation experiences is not so evident as was at first supposed. Hilda Lewis links delinquency with parental neglect, and R. S. Andry stresses the importance of the father-child interaction.

A strong plea is made at the conclusion of the book for further research, especially into the mother-child interaction between three months and three years, a period particularly vulnerable to deprivation of maternal care.

This publication has done a real service in bringing the whole matter up to date and reporting on the present position in a clear, scientific and balanced manner. The bibliography is particularly valuable. An index of subjects would have been helpful also.

Agatha H. Bowley.

Other Schools and Ours

Edmund J. King

Revised Edition, Holt, Rinehart and Winston, Inc., New York. \$4.25 (Revised edition).

International comparisons, particularly in education, are not easy: very often they are as misleading as they are tempting. Only people with very versatile experience, mature judgement and exceptional talent should attempt them. Quite apart from expert knowledge in a particular field of his choice, the author must possess the rare ability to discard details and concentrate on essentials as he sees them; to reach for the deeper meaning which

'... lies fathoms below
the surface that sparkles above';

to recognize clearly and abandon all his own personal and national prejudices and peculiarities which can mar the objectivity and the impartiality of his analysis; to be able to trace the invisible links which intimately connect and mutually influence the pattern of social life, political set-up, economic structure, religious cleavages and racial

and cultural heritage. Such talents are rare, but they do exist. After a careful reading of Professor Edmund King's **Other Schools and Ours** (in its recently published revised edition) one must reach the conclusion that this book constitutes a very significant contribution to the rather limited library of meaningful international comparisons.

Although books destined for more than one particular category of readers are frequently of little interest to any, Professor King has succeeded remarkably well in this respect. His book may be read, studied and enjoyed by those who specialize in all branches of education, who are engaged in it, who are interested in it as parents or citizens, as well as by those who are inclined to seek in its contents and its methods the real causes of man's misunderstanding by man.

The field which is surveyed is enormous, but the decisive factors are carefully selected and elaborated. It is this consideration more than anything else which makes the comparisons so meaningful. It is most emphatically not a book based on 'the absurd notion that you can compare the length of school life and the number of children involved and thus reach a fair relative assessment of the various educational systems.' Neither is it naively optimistic. Professor King recognizes clearly that he lists (and he does it in a most readable manner) suggestions to be pondered rather than suggestions to be imitated. On the one hand his book is a well documented evidence of the truth of one of the more profound conclusions of the Hadow Report, that 'educational organization and policy are so closely dependent upon the varying characteristics historical, political and social of different communities that the experience of one can only with large qualifications be applied to another.' On the other hand, Professor King stresses the fact that within a lifetime 'education has passed from being a domestic or parochial matter to a world-wide public concern, that must have international perspectives if it is to be valid at all.' One must make definite allowances for the accelerating tempo of technological and social change. 'If people go on learning the old tricks while the world changes around them, they will soon be like educational dinosaurs armed cap-a-pie for the contingencies of yesteryear and just about as useful as dreadnoughts on dry land.' Professor King pays great attention to the contemporary social and economic factors, but the weight of historical traditions is by no means ignored. What makes it really exciting, however, is the fact that he analyses the past and the present in order to draw relevant conclusions for the future.

Six countries are studied in detail: to the great four (Britain, France, U.S.A. and U.S.S.R.) which have attracted the attention of other distinguished writers before, two new countries are added — Denmark and India. The choice is well justified. Denmark is a small country with limited resources, which has succeeded in developing a high urban civilization; India in contrast is a great ancient country, undergoing a process of rapid industrialization. Both of them are extremely interesting from the point of view of recent trends in educational ideas and educational policy. At the same time it seems a great pity that Germany is not included, particularly as the present and future developments on the Continent cannot and will not be understood fully without reference to her.

One must be impressed by the thirty-two photographs which are included in the book. They have been selected after careful scrutiny. Each one tells a story of its own, betrays some secrets, provides evidence, constitutes the art of illumination at its best. What a contrast with the unattractive design which is found on the cover! But this is a minor point.

Other Schools and Ours is a valuable book. It deals with things and ideas which are vitally important, whatever

the criterion of judgement. Admittedly, comparative education is a new branch of the vast study of education; many people are quite wrongly inclined to regard it as a less important one. Books like **Other Schools and Ours** supply abundant evidence that it is in no way merely a peripheral branch of education, but a study with the help of which some fundamental changes in education are most likely to come about.

Janusz J. Tomiak.

The Sociological Review: Monograph No. 6. The Canford Families

Monograph Ed. Paul Halmos. Univ. of Keele. 25s.

This report should make interesting reading for both social workers and teachers, especially those working in areas where families live and have to function under the stress of rapid social change and where traditional ways of living are breaking down. I approached my review of the monograph with some trepidation. Having heard about the project in a preliminary account given by several members of the research team led by Elizabeth Howarth, I wondered how the type of work attempted with the sixteen families concerned could proceed when everybody (including the families) knew that relationships were to be established and developed for a definite period only. The process is described in detail in chapters I - VIII, including 'Aims and Development', 'The Families, their background and problems'. A description of groupwork with children is included. As a caseworker myself, I shall refer particularly to chapters IX - XII, dealing with casework and casework organization, which I found of greatest interest. This part, as well as being useful to all established caseworkers, would be especially useful to students in all sections of social work training, though this does not mean that the previous chapters are to be neglected.

The project as such was inaugurated as a five year experiment in the social work field (and owed its existence to the William Johnston Yapp Trust and the Nuffield Foundation) for which methods had to be worked out by the staff, through frequent consultation of all concerned, including a consultant psychiatrist. Less than three years was left by the time active casework could begin, and members of the team were apparently well aware of the limitations which were thus imposed. The introductory historical note clearly expresses the workers' feeling of responsibility for weaning the families gradually at the end of the contact, or passing them on where necessary to other permanent social agencies in the area.

The four chapters IX - XII deal with the definition of casework in general and its adaptation to this specific research project. The use of relationships is of course nowadays generally known and accepted. The project, however, needed examination and adaptation of special techniques, because most of the work with the family (often the **whole** family) had to be conducted within the family home during evening visits. The focus was upon the family as a unit of work. Help was directed to those members of the family who needed it most, regardless of the member whose overt problems had brought the family into the project initially.

The emphasis on casework was family-centred throughout, and the idea of 'Family Therapy' was developed. This seems to me the most important factor, worthy of further exploration. How the first approach to

the families was made, how the function of the caseworker was explained, what kind of help was offered and how the individual family reacted, makes fascinating reading, especially for the traditional social worker dealing with families in a more circumscribed way.

Casework was begun in individual families in various ways. Anxiety, which was always present, had to be dealt with in the case of one mother before the worker could pursue her aims towards therapy, and it was necessary with each family to find the starting point which would be most acceptable to its members. The description of how the families reacted, sometimes acting out but always gradually accepting the worker, is more than interesting. It is of course impossible to do justice to the formidable efforts the workers made, but paragraph headings give indications of the many-sided approach — 'Verbal and Non-verbal Communication', 'Observation and Participation', 'Family Diagnosis', etc. The sources for some of the formulations are given in every instance, but there is obviously a good deal of original contribution by the authors. Chapter X, Casework as Family Therapy, I found especially interesting because of the presentation of the families' very varied problems and how these were seen from the social-functioning angle.

'Conclusions', the last chapter, raises the question of how a social service such as attempted in this project could find a permanent place in plans for helping families, though no definite answer is given. The project, of necessity, was a small one, confined to a small number of families. The very last paragraph of the monograph, however, appears to be conclusive. I quote it in full.

'The usefulness of such a detailed study may best lie in its contribution to family diagnosis. Within this report an attempt has been made to elucidate a number of ways in which this may be approached. To the workers of the Unit their best reward would surely be for sufficient controversy to be aroused and enough curiosity engendered for some of the clues to become the subject of further enquiry.'

A. M. Laquer.

Three Girls and A Secret

René Guillot; Illustrated by Jane Paton. (Harrap) 12s. 6d.

Jane Paton's quite breath-takingly lovely jacket will make many hands reach out for René Guillot's 'Three Girls and A Secret' which was translated by Joan Selby-Lowndes.

The very domestic theme is surprising from René Guillot, and sometimes he seems to be outside, looking in, but children are not likely to feel it. 'Playing house' is an absorbing and serious occupation for many little girls, and they are likely to accept the improbability of a small baby being cared for in an empty house by three girls, two of whom are only twelve years old.

The book is good value, the plot is pleasantly complicated, and the detailed background of a humble part of Paris, including a street of condemned and supposedly empty buildings, carries with it in itself a sense of adventure. The author has succeeded better with the characters who need our sympathy and interest most — the lovable chestnut seller, the stray alsatian dog, and the older girl who is the product of an orphanage and who is housed by an un-understanding but not unkind family of rag pickers. The characters of the two twelve-year-olds are not always clearly differentiated, but perhaps this is carping criticism of a warm-hearted story which will be read with deep pleasure by the age group for which it was intended.

Mary Cockett.

English Critical Texts

Edited by D. J. Enright and E. de Chickera.
(O.U.P.) 13s. 6d.

O Rare Mankind

Edited by Geoffrey Grigson. (Phoenix House Ltd.) 16s.

Each of these little books exemplifies an approach which can make a great contribution to the teaching of English Literature. **English Critical Texts** is an anthology, on the American model, of pieces linked by a common theme — in this case the art of poetry seen through the eyes of a variety of great English poets. They are arranged chronologically, from Sir Philip Sidney to the only professional critic, F. R. Leavis, whose essay on Keats provides a good example of what, to your reviewer, are the pitfalls of 'practical criticism'. By contrast, the poets share an urgent concern with the fundamentals of their art (rather than its techniques) which unites them across the gap in time; and the editors, Enright and de Chickera, are wise to include, in an appendix, extracts from the classical authors whose aesthetic doctrines underlie three centuries of critical discussion. On the whole, the young tend to be rightly sceptical of the whole concept of literary tradition, preferring to grasp the individuality of each author, rather than his place in an artificial scheme of influences and derivations. But the aesthetics of poetry,

with its common classical basis, is a valuable exception, and by studying it as a whole, the student can see how a series of great poets have in fact consciously built on one another's foundations.

O Rare Mankind is designed, by contrast, to foster appreciation of a tradition which is in fact spurious — the 'tradition' of English prose style. But as Sir Herbert Read has said, good prose style is non-existent, since good prose consists entirely in eliminating the barrier between the reader and the thing expressed; and so great a stylistic master as Scott Fitzgerald denied that his writing possessed a style of any sort. The chronological progression of short extracts in **O Rare Mankind** shows that style is a personal quality and that no tradition links any piece to the next; Pope may owe a lot, consciously, to Milton, but what can Swift's prose be supposed to owe to say, Jeremy Taylor? Nevertheless, **O Rare Mankind** is astonishing reading, and has the cardinal virtue of any teaching anthology — it confronts the pupil with supreme passages from writers of whom he would, perhaps, never otherwise have heard — in this case Mallory, Fuller, Traherne. Geoffrey Grigson supplies enough information to start any pupil asking his English teacher some very awkward questions, and the book is charmingly produced — a present any literate child would cherish.

Hugh Vickers.

What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These

include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

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Look Out

The International Secretary's Column (9)

James L. Henderson

Senior Lecturer in Teaching of History and International Affairs, University of London, Institute of Education.

Why join the New Education Fellowship? This blunt question is asked by a variety of people: some, who subscribe already to dozens of educational associations, some, who have no understanding of the use of voluntary bodies in an increasingly mass society, and some, who doubt whether they themselves would gain anything personally from belonging! To all three types, but especially to the third, it is important that we should present a clear and cogent answer.

I wonder how the following list of reasons will strike readers? Are there any that have been omitted? Are there some which should not have been included?

1. In order to co-operate with fellow educationists throughout the world in work which is exciting and satisfying and which can acquire a special relish by being performed on a more spontaneous basis than official organizations permit.
2. In order to share an intelligent interest in contemporary problems at every level of education by means of **The New Era**, **The Bulletin**, Conferences and Study Groups. (For example, it would be interesting to know whether youth problems are in other parts of the world similar to those portrayed in two recent American publications, **The Vanishing Adolescent** by Edgar Z. Friedenberg, and **Growing up Absurd** by Paul Goodman.)
3. In order to obtain personal contacts in different parts of the earth's surface, in any of which common N.E.F. membership is enough of itself to justify claims on time and attention.
4. In order to bring into sharper focus such specific issues as, a) the source of authority in the homes and schools of today, b) the implications of modern scientific discovery for the way in which teachers interpret the current world scene to their pupils, c) the growing challenge, to educationists,

of greatly increased periods of leisure due to the progress of automation.

5. In order to maintain a body of men and women fully conscious of their shared educational commitments, who are capable of working in the interstices of governmental planning and action, i.e. who, not themselves bound by red-tape, can enable it to serve its proper function.
6. In order to act as a rallying point for successive generations of young teachers, desirous not only of ventilating their ideas, but expressing them in action — if necessary in spite of prevailing official practices or opinion.

'I rebel: therefore we exist', wrote Albert Camus: innovation is the price of preservation. Here surely is struck the authentic note of justification for N.E.F. membership — the opportunity it provides for exercising that 'real generosity towards the future which lies in giving all to the present.'

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Editor's Letter

Just back from the N.E.F. Council Meeting in Brussels, I am very conscious of the friends we all make within the Fellowship, and of the new life-blood pumping into it all over the world. Members will hear more about this from H.Q. before long, so that 1964 can start for us in a fighting mood! The New Era will be no exception. With UNESCO, we have planned special numbers with the Danish 1965 Conference theme in mind: 'SHARED VALUES IN ONE WORLD (as revealed) THROUGH SCIENCE AND THE ARTS (and expressed) IN THE SCHOOL CURRICULUM.' In January, we hope, inter alia, to discuss 'Education and World Anxieties'; in February, Danish Educational Experiments (at home and in the underdeveloped countries); in March, Education of Young Children in the U.S.A.; in April, History teaching; in May, Teacher Education; in June/July, Mathematics teaching; in August/September, Language teaching (including the Jena plan); in October, Education in Depressed Areas; in November, Geography teaching; in December, Science teaching. I shall be grateful especially for any suggestions about articles which describe successful and practical day-to-day classroom experiments in any of these subjects.

Before I went to Belgium, whose Memlings and Breughels I shall never forget, I was in Durham for an exciting inter-professional conference on Teacher-Training. And earlier, I had visited a

in home and school

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seaside Youth Centre in Weymouth (Dorset, England) whose wardens, Mr. and Mrs. Michael Dawson (both artists), run a fortnight's summer school for young painters from all over England. They come from schools and youth clubs, and judging by results, both work hard and enjoy themselves thoroughly. The Dorset Education Committee has made this successful experiment possible (other L.E.A.'s please note!) and the wardens hope it may be extended in future to include other arts, such as pottery. So do I.

Anyone who was interested in our December 1962 issue on Adult-Adolescent Relationships (now in its third edition, price 5/- a copy or 3/6d a copy for orders of 20 or more) will be glad to know that the October 1963 number of **Mental Health** concentrates on 'teenagers', their needs and difficulties, their gangs, and 'the obstacles confronting the present-day adult who seeks to understand and help them.' *

Africa is crying out for books. Professor Bamburger, whose article is on page 208, suggests the kind of books the underdeveloped countries need. In Nakuru, Kenya, the Mayor has opened a receiving centre for books for adolescents and young adults. There is no money for acknowledging your gifts, but they will be gratefully received by 'The Mayor's Libraries', P.O. Box 690, Nakuru, Kenya, Africa.

M.M.

* 2/10d. post free from N.A.M.H., 39 Queen Anne Street, London W.1., England.

The Developing Countries and Children's Books ★

Professor Dr. Richard Bamberger

President, International Board on Books for Young People.

What is to happen during the next decades and centuries will be largely determined by the results of the development now taking place in Asia, Africa and South America. To a great extent our own future depends on our understanding of the problems of the developing countries, and this applies especially to the younger generation. They will have to prove their understanding at some future date not only by their own personal attitude but also perhaps by sincere personal sacrifice.

In order to understand one another, people must know one another and only through understanding can respect, tolerance, altruism and genuine partnership be attained. Understanding between peoples is primarily a question of mutual knowledge. At a time of social, political, national and philosophical upheaval, and especially as the world has shrunk owing to modern technical progress, we must be continually aware of the common aim of all socially-minded people. This aim is to overcome differences, to respect the individuality of others and to emphasize that which we have in common.

The world, however, is swayed by a mass of prejudice. In this connection it is interesting to study the meaning of some words. I remember an interesting philological digression that Hans Cornioley made in the course of his lecture at the International Conference on Children's Literature in Luxembourg. In most languages words like 'stranger' or 'foreigner' have a derogatory meaning. In Old German the 'person living abroad' (in *eli-lenti*) meant 'the unhappy one'. From the word 'eli-lenti' our word 'Elend', meaning 'distress', developed. How important it is, then, that children, before they are exposed to the danger of becoming thus prejudiced, should learn the right attitude towards foreign peoples! Sympathy and

understanding for a cause are won less by deliberate teaching than by vivid impressions that really carry one away. It is not acquired knowledge that determines one's future, but insight that one has gained oneself, an attitude that one has developed of one's own free will.

The influence of a very popular children's book that fascinates the young reader by its atmosphere and allows him to identify himself with its ideals and aims should not be underestimated. Especially important are those modern children's books that familiarize young children with the feelings and adventures of children of the same age in other lands. Although such books (e.g. Lobe's **Titi in the Jungle**, Mitgutsch's **Pepe's Hat**, Kaufmann's **Sulei, the Little Negro Boy**, or Bergman-Sucksdorff's **Chendru and His Tiger**) often do not provide much factual information, what is important is that our children develop a positive interest in children of other races, and that they make friends with the characters out of these books.

If we attempted by public enquiry to discover what conceptions average people have of other countries, we should obtain a surprising result: these conceptions do not correspond to the systematic idea presented by teachers and text-books (geography, economy, natural history, population, etc.), but are a variegated mosaic of impressions culled for the most part from children's books. We need only think back to the time when we ourselves explored Africa together with Stanley, Livingstone, Nachtigal and Holub — and can have similar experiences now through the books of Kaufmann and other travellers. Such books introduce us to the essentials of the geography of a country, the character of her landscape and her people:

'What impresses us most about a person is his character. This is no less true of the impression that a country makes on us when landscape, people and customs all unite to form a unit possessing an undoubted, organic structure. A country as an individual, as a free creation of God firmly rooted in her earth, looking freely up to heaven, outwardly and inwardly at peace with herself, she delights the visitor no less than a great work of art in which everything is harmoniously proportioned throughout.' (Ginzkey)

We do not gain such impressions of a country from school books and statistical reports. But anybody who is responsive to books that present 'character pictures' will also appreciate and make use of factual informative literature.

* A translation of the introduction to a list of suitable books published by the International Board on Books for Young People. We publish the list, following Dr. Bamberger's article, but more details of each of the books can be obtained in the original booklet — **Die Entwicklungsländer im Jugendbuch** — from Dr. R. Bamberger, Fuhrmannsgasse 18a, Wien VIII, Austria (Price: sfr. 0,50).

A particular advantage in the reading of imaginatively written books on foreign countries lies in the realization that however much the outward environment and way of life of the people of our world may vary, the actual human element is everywhere the same: in all countries children (and all who have remained child-like) seek security and love, joy in play and movement; they learn at school and even more from life; in all countries not recreation, pleasure and enjoyment constitute the meaning of life, but work, duty and reverence for the Unknown.

Thus good books about far-off lands offer more than just interesting facts to their young readers, who perhaps discover human nature more readily in a strange environment and countryside than in the stereotype figures of their own world. They learn to understand Man's dependence on Nature and on his environment, and thus to understand the words of the Bible which define Man's task: 'Thou shalt subdue the earth'. In this task, by their achievements and fortitude, they prove their worth as human beings.

In addition to these general considerations there are also a number of reasons that make us continuously bear in mind children's books in connection with work of information on the developing countries. It is fortunate that these opinions are not only held by the propagators of good children's literature but also by those officially responsible for aid to the developing countries.

Treatment of the Developing Countries in Children's Publications. The 'German Foundation for the Developing Countries' held a Conference from 26-29 March, 1962, on this subject. In the published minutes of this meeting we may find many valuable ideas, which we must mention here.

The basic question is how the public attitude, and especially the younger generation's attitude, can be influenced to accept the idea of aid to developing countries and a sincere partnership with them. The 'indirect influence of writings' in addition to the direct influence of school cannot be estimated too highly (Dr. D. Danckwortt). W. Tack has dealt with 'Young People's Attitudes towards Asia and Africa' and found out from public enquiry that ideas of Asia and Africa among 'advanced students' are primarily determined by books and

newspapers; next follows knowledge acquired at school, from films, television, conversation and personal contacts and, last of all, at home.

It was also emphasized that school-books as a rule are out of date and cannot keep up with the continuous progress everywhere. To appeal to young people it is necessary that correct information be combined with feeling.

The teaching of basic ethical values and elimination of prejudices, (especially racial ones) would succeed best by 'depiction of individual destinies, which are easier for young people to understand and hence more moving than the destiny of a whole people.'

Very rightly the dangers of unsuitable children's books are pointed out. In particular, books on Africa are discussed. Numerous young people's publications convey the idea of an 'idyllic patriarchy' — stereotyped and laden with prejudice — depicting the white man as natural master, and Africa merely as a continent providing adventure. The missionizing conception that some modern children's books preach dates back to the idea of the superiority of the white man and is not a proper preparation for sincere partnership. The books of Herbert Kaufmann, in which white men do not play a more important role than the Africans, are an oasis among other books for juveniles.

The following points are suggested as criteria for evaluating children's books on the developing countries in relation to aid for development.

a) Is the description factually correct? As this question cannot be answered by pedagogues alone, endeavours should be made to compile a list of experts who can advise publishers on the evaluation of manuscripts, according to a free contract agreement. The Institute of Foreign Relations could perhaps help in the compilation of the list. The Foreign Ministry (Foreign Office) does not evaluate manuscripts but, as purchaser, selects the most suitable new publications, if necessary with the help of the foreign representation of the countries with which the publications are concerned.

b) Are the latest developments sufficiently taken into consideration?

c) Are all aspects, e.g., economic, social, political and cultural dealt with?

d) Is objectivity maintained towards, for instance, European colonial achievements?

e) Are any national feelings hurt? In difficult cases it might be better to list the facts than to make a definite evaluation.

f) Are out-of-date clichés avoided?

g) Are new types created, e.g., the intelligent coloured man, the coloured politician, economist, etc.?

It is only regrettable that aspects of literary value were not taken into consideration. Kaufmann's books demonstrate that as a rule all other problems are solved if the books are of literary value. A book is of literary value when its contents and styles are genuine. The prerequisites of this genuineness and wideness of representation are the personal and immediate experience of the writer and his passionate desire for truth. A real writer loves his subject and his readers. This is his best protection from creating a false image of the world, and it allows him to find the right words to suit his subject and please his readers.

In compiling such lists one will not be able to please everyone, including oneself, since it is not the ideal book that is decisive in this case, but the existing books available.

During the compilation of the following book list a number of opinions were voiced which require mention.

The easiest suggestion was to confine the list to a few books only. This would certainly be applicable to a list for buyers. This list, however, is intended as advice for schools and libraries. From among the mass of available books the best and most useful are pointed out. These 'best' books were not selected according to one single evaluation, but on the recommendation of at least three 'official' organizations in Germany, Austria and Switzerland. I am much obliged for valuable advice to Mrs. Dr. Willy Lussnigg (Catholic Advice Bureau for Children's and Juvenile's Literature), Messrs. Werner Lässer (Central Secretary of the Swiss League for Juvenile Literature), Dieter Gerber (Chairman of the United Committees on Children's Publications), Heiner Schmidt, Duisburg, and

Oberstudienrat Hans Bauer, Ingoldstadt.

Much valuable basic material has been supplied by the above-mentioned minutes of the 'German Foundation for the Developing Countries', the records of the working-team for Juvenile Literature in Germany and the Swiss League for Juvenile Literature.

Another suggestion was made — not to accept any books in which animals or history predominate, the problems of the developing countries not being given sufficient prominence in them. Another standpoint was that a collection of books dealing specifically with the problem 'aid to developing countries' would reveal itself as too 'one-sided' and 'artificial'. Even the most naive of readers would notice the intention and be displeased.

No! It is not a question of forcing a moral doctrine on people but simply of arousing interest in these areas and, consequently of course, in the affairs of these young nations. Anybody whose interest is once aroused will go on seeking and form his own conclusions, the finest expression of which will be his willingness to work for a good cause, in the service of humanity, not only thinking of his own future.

Anybody who has read Kipling's Jungle Books will be sure to want to read other books about India. Well-written animal books can thus introduce the reader into the atmosphere of a country and arouse his interest in the inhabitants.

The case is similar with books where the action takes place in — as mistakenly assumed — 'obsolete' colonial times. They are not included in the collection if they are written from the point of view of old-fashioned 'jingoism', but they are if really good, like Kaufmann's **The King's Crocodile**. Some present-day difficulties, above all, the not always understandable suspicion and rejection of our 'good will' in these countries, can only be comprehended when we remember what experiences live on in their tradition. Kaufmann's books are really ideal reading-matter on the underdeveloped countries.

The devoted explorer and talented writer Herbert Kaufmann, whose most important book **Red Moon and Hot Season** was awarded the German

Children's Book Prize in 1958, presents his young readers with the rich fruits of his experience in the African continent. Staying for a long time among the Nomad tribes of the steppes to the south of the Sahara, he got to know their primitive lives, so close to Nature. His other African books are just as realistic, such as **The Lost Caravan Trail** and — one of the finest children's books altogether — **Arrows and Flutes**, which is so lifelike because it does not try to convey a deliberate and didactic message to the readers but lets 'life' speak for itself. It would be a pity if the book were classified as 'only for adults' for this reason.

In Albert Schweitzer's writings (his **Between Water and Jungle** particularly, appeals to young people), as also in Tichy's **Safari round Kamanga**, Africa appears as a task and responsibility. Italiander's books **Beloved Animals**, **The White Oganga** and **Mubange**, point out the causes of the social, political and national upheaval in Africa.

Anybody who has himself understood the influence that children's books can exert, either from contact with young people or from autobiographies of famous men, will appreciate the help that childhood reading can give in the fulfilment of our present task.

From our point of view some things about the people of distant, developing countries seem incomprehensible. We react to their behaviour either with disapproval or indifference. But this is just the way we should *not* react! The writer saves us from such indifference, he sees deeper, he sees the inner connection between the desires and the abilities of the striving nations, he understands their difficulties and their motives, reads their hearts and communicates all this to us by the persuasive power of his words.

The decisive factor, however, is that young readers may have a selection of books which enable them to start off with what interests them most. One may begin with a book about animals, another with a book about the construction of a dam, and a third with a historical story — their interest for the subject is aroused, they will want to know more about it, they then proceed from book to book and thus gradually approach the problems which are really at issue.

Furthermore, we need a sufficiently large selection

for teamwork in school. Children's books are no longer considered merely as 'entertainment, or leisure-time reading'. As in the Anglo-Saxon countries they serve more and more to encourage spontaneous, independent work at school. A group of pupils selects a group of books and reports to the class on the results of their reading. For this a variety of subjects is essential; one contribution may be on the opening-up of Africa, another on her fauna and flora, a third on the lives of the inhabitants, a fourth will give rise to the question 'What could we do to help in this particular case?'

Thus this list of books connected with the developing countries is only a modest contribution to extremely essential work. It is primarily directed not to the young people themselves, but to those circles which advise young people on their work, above all, to librarians and teachers, but also to parents.

As only a limited number of copies of this list can be sent out, you are requested to publicize it as

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much as possible, particularly by printing (also extracts) in special publications or young people's magazines and by publishing in small pamphlets. We also hope it will prove useful in the starting or supplementation of libraries, or in the collecting of books for travelling libraries.

Africa

D'ARLE MARCELLA: **Kadischa** (Verlag für Jugend und Volk, 176 S.)
ARUNDEL JOCELYN: **Abenteuer in der Serengeti** (Boje, 142 S.)
BARBE-BAKER RICHARD ST.: ***Kabongo** — Die Geschichte eines Kikuyu-Häutplings (Verlag für Jugend und Volk, 128 S.)
BERNIER PAL: **Ein Mann für Afrika** (Herold/Wien, 243 S.)
BÖER FRIEDRICH: **So lebt man anderswo!** (Herder/Freiburg, 93 S.)
BUCHAN JOHN: **Trommeln über Transvaal** (Aschendorff, 232 S.)
CLAIR ANDRÉE: ***Moudaina** (Thienemann, 175 S.)
EARL W. LAWRENCE: ***Krokodil-Fieber** (Brockhaus/Wiesbaden, 160 S.)
ELSING JOHAN-MARK: **Tierparadies in Afrika** (Orell Füssli, 174 S.) 1. Band: Tierparadies in Afrika
2. Band: Christian und die wilden Tiere.
FERAOUN MOULOUD: ***Der Sohn des Armen** (Zettner/Würzburg, 180 S.)
GAUTHIER-PILTERS HILDE: **Unter Nomaden und Kamelen** (Thomas, 245 S.)
GRZIMEK BERNHARD u. MICHAEL: **Serengeti darf nicht sterben** — 367 000 (Tiere suchen einen Staat Ullstein, 334 S.)
GUILLOT RENÉ: ***Das Mädchen aus Lobi** (Herder/Freiburg, 203 S.)
GUILLOT RENÉ: **Ule der Löwenhüter** (Benziger, 174 S.)
HECK LUTZ: **Grosswild im Etoschaland** (Ullstein, 237 S.)
HECK LUTZ: **Wildes, schönes Afrika** (Ullstein, 276 S.)
HEIDGEN HEINZ: **Diamantensucher am Tanganjika** (Styria, 163 S.)
HILBERT PETER PAUL: **Jan. aus dem Busch** (Franckh, 191 S.)
HOCHHEIMER ALBERT: **Panne bei Fort Flatters** (Benziger, 163 S.)
HOECK EVA: **Als Ärztin im Lande der Beduinen** (Benziger, 184 S.)
HOLST MENO: **Abenteuer am Kap der Stürme** (Herold/Stuttgart, 128 S.)
HUTTERER FRANZ: ***Der Sohn der schwarzen Zelte** (Schaffstein, 127 S.)
ITAIAANDER ROLF: **Mubange, der Junge aus dem Urwald** (Ueberreuter, 213 S.)
ITALIAANDER ROLF: **Der weisse Oganga** (Th. Oppermann, 155 S.)
KATH LYDIA: ***Der kleine Flötenspieler** (Ensslin und Laiblin, 63 S.)
KAUFMANN HERBERT: ***Des Königs Krokodil** (Styria, 228 S.)
KAUFMANN HERBERT: ***Pfeile und Flöten** (Styria, 360 S.)
KAUFMANN HERBERT: **Die Stadt unter dem Wüstensand** (Styria, 216 S.)
KAUFMANN HERBERT: ***Der verlorene Karawanenweg** (Styria, 176 S.)
KAUFMANN HERBERT: ***Roter Mond und Heisse Zeit** (Styria, 308 S.)
KAUFMANN HERBERT: **Der Teufel tanzt im Ju-Ju-Busch** (Styria, 196 S. [Trio-Taschenbuch Bd. 2])

KEARTON CHERRY: **Im Lande des Löwen** (Schaffstein, 62 S.)
KNORR HELMUT: **Alipa, der Kotoko-Fischer** (Herold/Stuttgart, 144 S.)
KNORR HELMUT: **Durch Steppe und Urwald** (Schweizer Jugendverlag, 196 S.)
LOBE MIRA: **Titi im Urwald** (Jungbrunnen, 33 S.)
MANZI ALBERTO: **Weisser Sohn des kleinen Königs** (Sebaldus, 239 S.)
MICHALEWSKY NIKOLAI VON: **Allahs verlorene Söhne** (Erich Schmidt, 156 S.)
PALUEL-MARMONT: **Das Mädchen aus der Sahara** (Boje, 196 S.)
ROBINS ERIK u. LÉGGE RONALD: ***Sintflut am Sambesi** (Brockhaus/Wiesbaden, 156 S.)
RUHE CHRISTA: **Der weisse König der Massai** (Westermann, 245 S.)
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Chairman's Address at the Presentation of Diplomas in Technology, Brunel College, 27th March, 1963

Wilfred Brown

Vice-President, English New Education Fellowship.

As a College, we are growing up, and we feel that this is a suitable moment for us to venture our views on the future of Brunel. The Governing Body is, at the moment, in the course of crystallizing the policy which it wishes to pursue in a number of important fields, but it has not reached final conclusions. This, therefore, is my personal viewpoint. I believe that it is in accord with our Principal's ideas and will not prove to be wildly inconsistent with the emergent views of the Governing Body.

It is generally believed that within two years the Colleges of Advanced Technology will be in a position to confer their own degrees on their students. This has led to the assumption in the minds of many that the CATS are about to become universities.

I wish I could find a word other than 'university' (which carries with it the connotations of dignity, learning, integrity, realism and efficiency) in order to make clear our intention at Brunel to attempt the creation of something new, rather than to copy existing institutions of higher learning.

It would be easy here to draw attention to the shortcomings of our present university system. They are many, for in common with many other British

institutions, they are tied too much to the past. Their administrative structure is ritualistic, complex and inefficient. Their capacity to adapt themselves to the changing needs of society is inadequate. They are corrupted by a quite awe-inspiring faith in their own almost inevitable wisdom. I make these comments, not to add to the growing volume of criticism but to support the view that at Brunel we will, at our peril, model ourselves upon these institutions. We are building something new and must order what we build to the current needs of society rather than on the model of the universities which are still largely trying to match the needs of a form of society which started disappearing fifty years ago.

Some very basic issues have to be considered. Foremost amongst them is the question — What is the nature of the work that we have to do? The answer, surely, is to educate a growing number of students in such a manner as will enable them each to make the highest possible potential contribution to our society. Those who leave Brunel go out into the world to work. We must fit them for that work. This seems obvious enough, but contrast it with the criticism which is so often still showered on the idea of a vocational education. To me it seems that all education is vocational, for surely all must follow some calling unless they are to be trained for idleness.

If I am right, then we in Brunel must maintain a continuous effort to learn from society about the changing needs and the changing work which it has to do. Instead of unthinkingly deciding that the training of engineers means an attempt to cram into our students the whole range of available knowledge about engineering, we must consider the sort of work that such students will do in their later years. If we take such considerations seriously they will have to be reflected in our curricula, our teaching methods, our examinations and our research. Under the shadow of the university tradition we have created departments of mechanical engineering, electrical engineering, physics, biology, and so on. It may be that as we advance we will come to realize that the education of our students in one of these faculties is not necessarily the best way of fitting them for what will follow. The current organization of undergraduate teaching implies that industry and commerce are populated with people who are doing either physics work, or chemistry work, or

mechanical engineering work or biological work. Speaking as an industrial manager I can tell you that this is not so. The work of managers and technologists in industry, at any rate, is concerned with the analysis of problems, the construction of accurate mental models, the collection of data, the making of decisions over fields far wider than are embraced by any of the existing types of department or faculty.

To those of you who have not already read it, I would recommend a brilliant essay entitled 'The Mission of the University' by Ortega y. Gasset. May I, for the sake of brevity, paraphrase one of his important points, as follows:

Societies in Europe are becoming largely governed by professional men. It is, therefore, very important that these professional people, aside from their several professions, possess the power to make their lives a vital influence in harmony with the height of the times. Hence it is imperative that the universities teach culture, that is the system of vital ideas which the age has attained. The man who professes to be a doctor, magistrate or general (and he might well have added manager and technologist to his list) who is ignorant of what the current idea of the physical cosmos is today, who has no coherent picture of the great movements of history, who has no idea of philosophy's perpetual essay, to formulate the plan of the universe or how biology endeavours to interpret organic life, is a barbarian however well he may know his laws or his medicines.

In quoting this I do not wish to be classed with those who deplore scientific education because it is narrow and who are often discovered to be proponents of a still narrower field of study concerned with the classics or history or languages, or what you will. No, Gasset is calling for a broad acquaintanceship with our physical and social world in the most explicit terms in which we can state it as the basis of any successful career. You cannot, he is implying, be a successful manager, judge or doctor, if you really believe that the world is flat, for you will assuredly come a cropper if your education is such that it can leave you in that degree of ignorance. We have made a bold start at Brunel already along lines which I am sure Gasset would have approved. I hope we shall extend our efforts.

We shall have to be careful to see to it that the manner in which we allocate our resources is adapted not to our own internal vested interests but to the needs of our students and of the society within which they will work. It will be easy to pay

lip service to such an idea but its realization may involve rapid growth in some areas of the College and diminution in others. It will call for adaptability on the part of Academic Staff in being able to transfer their interests from one discipline to another and sensitively to respond to need instead of defending tradition.

Examinations

Tradition has it that examinations of a particular kind are an essential element in the awarding of a degree. Moves have taken place towards a situation where the actual marks obtained in the final examination do not entirely predominate in the decisions as to what sort of hallmark we allot to different students. Nevertheless, I think it can be said that the final examination still reigns supreme. This has increasingly put a premium upon the retentive faculties of the student's memory and placed at a discount that maturing and disciplining of the intellectual capacity which is claimed to be the essential achievement of university education. In **The Sunday Times** of 24th March, 1963, Lord David Cecil said this:

'Thirty years ago scholars spoke with scorn of any teacher who showed that he cared intensely about how his pupils did in examinations. Now, to do so is thought creditable . . . People's jobs depend on their degrees. The teacher who cares for his pupils' future cannot help worrying . . . This is a disastrous tendency, it disheartens the weak student and corrupts the strong; it leads both to work not at what they find most interesting and stimulating but at what they think is most likely to get them high marks. The result is to kill their enthusiasm for the subject . . . and wither the interest of undergraduates.'

Consider for a moment the form of many examination questions. They define the problem for the student. They state the precise data required for its solution (no more, no less) and the student knows that unless he uses all of it he is on the wrong track. If, however, his memory fails to serve him well he may not be able to tackle the question at all. This is to be compared with the contrary situation in real life where the same student doing work, will have himself first to define the problem and then to select those data necessary for its solution. He will not be troubled if his memory fails him, for he has his reference books and experienced colleagues around him, all of whom can be questioned without his being accused of cheating. Thus the examination as a test of the student's ability to *work* would seem to be ill related to real life.

It is clearly much easier for a teacher to set an examination paper that is largely a test of memory than to devise one that is better related to the work the student will later have to do, but I think this problem must be tackled. Industry will have to help by keeping institutions like ours more informed about the type of problems they have to solve, so that teachers, using such material as a background, can formulate questions which are less a test of memory and more a test of intellectual ability. If this becomes possible, is there any logical reason why students should be debarred from taking their sources of information into examinations?

The current tradition of examinations, both in our schools and universities, is responsible for much of the boredom and the repulsion which develops in some students towards the whole educative process. Released from the continuous effort of memory which modern education enforces, the student might be able to take a growing interest in the relation of his studies to his later place in our society.

Surely that group of the staff of this College who have four years' association with a student, possess by the end of his College period a pretty sound opinion as to his merit. Would it not be better to allow that range of experienced opinion to play a far more serious part in the student's final classification, rather than to place so much reliance on that dreadful week when, perhaps, all shall be won or lost? I do not advocate the abolition of examinations, but I do seriously suggest that we should consider a change in their form and a relegation of their importance to a more appropriate place in the scheme of things.

Administration

Throughout my career I have been deeply interested in industrial organization. Because of my association with this College, I have come to take a parallel interest in the way in which universities are administered. Each gain of insight into the organization of these institutes has increased my anxiety about them. They are unable to describe how policy is formulated, how change is initiated or who takes what decisions. Some admit to a chaotic condition in this respect but seem relatively unconcerned. Three professors of one university informed me that the major decisions governing change of curriculum, staff, research, student intake, etc., were made by a network of no less than 52

committees, some of which had as many as 70 members. One of our new universities published some little time ago a few broad details of its administrative structure. I was appalled to note a hierarchy of 5 committees, one on top of the other. I spent four weeks recently, lecturing at American Universities. I found each of them plagued with dozens of committees and was told that most members of the teaching staff spent something of the order of 25% of their time in committee, discussing what were sometimes the most trivial of questions.

This denial of personal authority and responsibility and its substitution with a plethora of committees, produces those shortcomings with which we are all so familiar — lack of adaptability, pursuit of mediocrity and administrative paralysis. There is, however, one shortcoming of this committee system to which attention needs to be drawn. The work of a teacher is far wider than is generally acknowledged.

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Not only does he lecture and do research work but he is also continually concerned with decisions about curricula, examinations, time tables, extra-curricula activities, equipment, supplies, individual students' needs; and about his own approach to the fulfilment of his proper function in the college.

Somebody must make judgments about the standard of performance achieved by teachers in such activities. There is a gross tendency both to deny individuals the responsibility for making such assessment of those teachers who are subordinate to them, and to ask committees to do this work for them. Such committees are forced to rely on what a teacher has written: thus, we reach a situation where academic staff tend to be judged on their research and their publications alone. I believe it is not going too far in criticism to suggest that in many universities a member of staff who does some mediocre research work and largely neglects his other duties, has a better chance of promotion than one who dedicates himself to his students but does no research. I suggest we must be deeply concerned at Brunel to preserve the responsibility and authority of the Principal and the Heads of Departments, for the regular review and assessment of the whole staff of the College, so that promotion may fairly be based on the entire range of work which they do rather than focussed on one aspect of that work alone. Only by paying attention to these things will we avoid the fate of some of the universities which, through the absence of appropriate methods of assessment, are today saddled with too many passengers who make little contribution to the life of universities and who are wasting public money.

There are some who would suggest that the granting of personal responsibility and the necessary authority to such men as the Principal of this College and his Heads of Departments for the assessment of the work of those who helped them to discharge their tasks, is both a denial of the essence of democracy and of academic freedom. I challenge all who say these things, for I believe the contrary to be the case. Let me take these two issues in turn.

First, the issue of academic freedom. Suppose we depend on a hierarchy of committees rather than on individuals, to assess the quality of the research and all the teaching work that is done in the College. Is this a relevant way of making assessments? I suggest that on the contrary it is highly irrelevant, for how

do the members of those committees attain their positions? Presumably by election. If this be so, how can there be any certainty that those who pass judgment on academic work have the necessary experience to judge? I lack insight into the situation in British universities in this respect, but I do know, as a result of much questioning in the United States, that most of those teachers who seek what is called 'tenure' in American Universities, depend upon their own publications for assessment as to whether they should be granted it or not. In discussion with many of them I found that the great anxiety is concerned with who will sit on the committee which will judge their work or their publications; and whether these committee members will be competent, or whether they will have peculiar biases about the sort of work they are doing; whether the teachers dare, at all times, to risk stating their findings (and the hypotheses they draw from them) with sincerity, or whether the statement in this form will detract from their chances of the promotion they seek. I would suggest that the assessment of the validity of research of an individual teacher must be done by the person within whose department he works, aided by assessors chosen by the principal from disciplines which are appropriate to that assessment. Furthermore, I would regard it as essential that a person who is being assessed should have an opportunity of discussing that assessment with those who have made it. Some such structure as this must be devised and put down on paper so that not only will justice be done but may be seen to be done.

When one moves to the question of whether a hierarchy of individual responsibility is appropriate within a teaching institution or whether it offends one's basic notions of democracy, one is concerned with a much bigger issue. It is clear to me that willy-nilly the policy within which a college of this sort operates is formulated by, first, the interaction of the Ministry of Education with the Governing Body, and later the interaction of that body with the Principal and with the views of the entire academic staff and, perhaps, with those of the students themselves. These discussions must take into account, all the time, the needs of society and the relevance of the policies that emerge to the views of those institutions which will later employ the students we are educating. I say this happens willy-nilly because it is clear that if this College were to attempt to implement a policy which was not

tolerable to the majority of its academic staff it would find that its implementation was not possible. It is one thing to recognize that and to make all the day-to-day decisions required within the framework of the policy which emerges from the interactions to which I have referred. It is quite a different thing to set up a situation where all the changes and decisions that have to be made almost daily in order to keep the work of the college dynamic and changing, are made by committees. Those decisions must be made by individuals (within the hierarchy) whose responsibility and authority for such a decision is made clear in general terms. It is only by instituting such a clear-cut structure that an individual is able to use day-to-day discretion without delay to enable us to keep the life of the College dynamic and make that contribution in teaching which is demanded of us. Industry and commerce have for years recognized the enormous debt they owe to the universities not only for the provision of trained people but also in learning. I think teaching institutions can learn something from industry and commerce too. To put that in a nutshell, I would suggest that we must so construct the roles within teaching institutions as to allow individuals to take personal responsibility and to inhibit their abdication from the use of administrative authority.

These are just a few examples of the thoughts that association with Brunel has raised in my mind. We all of us here are concerned with a great venture. The establishment of the CATS represents to me, at any rate, a resolute attempt on the part of the Ministry of Education to break away from many of the less useful traditions associated with higher education. Those, I believe, are our real terms of reference. We live in a country today which is over-saturated with tradition, a country which tends to have a difficulty for every solution, a country whose institutions seem almost to be designed for the purpose of ensuring a very slow rate of change of ideas. We tend to put on our boards of directors, our university senates, our royal commissions, our hospital boards, and many other of our multifarious committees and commissions, what we feel to be 'safe men'. We elevate those who will never embarrass their fellows by the voicing of any idea that is too new or too radical, and we regard the innovators too often as dangerous cranks. We desperately need more people who are prepared to challenge the traditional order and the establishment. We need wise men who can see the

necessity today of taking risks.

What will we all do with Brunel in the future? Will we seek to earn the stale approbation of the traditional element in society because we have followed the path which majority opinion will expect of us, or shall we emulate the great engineer whose name we have borrowed, and challenge those conventions which fail to stand the test of objective scrutiny? In the words of J. H. Blackham let us take all the ideas which we hold dear and dip them in the acid tank of scepticism, retaining only those which emerge uncorroded. I would maintain that at this moment such an intellectual exercise is no less than our duty.

A Special School Centre for Spastic Children

G. A. E. Laughton-Smith

Headmistress, Cheyne Hospital Special School Centre for Spastic Children, Chelsea.

All who contribute to the care and treatment of cerebral palsied children must bear in mind that, in spite of the limitations imposed by their handicaps, they are essentially like all other children in that developmental learning takes place as a continuous process from birth onwards in their total environment. In a handicapped child's very early years it is obviously essential to provide stimulation to compensate for the learning experiences which are inherent in the day to day life of a normal child.

In 1955, after four years' planning, the Centre for Spastic Children, Cheyne Walk, London S.W.3. was opened, to fulfil the need for providing treatment and education for cerebral palsied children under the age of five. From its inception it was realized that a child so afflicted needs planned guidance, as his handicap, which usually exists from birth, seriously limits his automatic learning.

The procedure before a child enters the Centre consists first of an extensive examination to determine whether or not he would benefit from admittance. This takes the form of a physical examination by the physician in charge, coupled with the preparation of a basic case record, with additional information, when possible, from the obstetrician in charge at the birth.

On acceptance, further examinations are carried out by the educational psychologist and by eye and ear specialists, to determine an initial intelligence quotient and the seeing and hearing ability. The relationship between the last named is one that calls for the utmost care, with provision for a certain elasticity in the findings as the child develops and is exposed to educational opportunity. Sight and hearing tests of a child so handicapped that anything in the nature of a verbal response or even a controlled gesture is practically impossible, must necessarily be extremely difficult. A lack of response to any test can be due to mental retardation, a sight or hearing defect, or sheer physical inability to respond, and it could be fatal to a planned and co-ordinated programme if too rigid an appraisal were made at the earliest stages.

The brightly coloured decorations and attractive curtains throughout the building give an atmosphere of cheerfulness, whilst low, coloured handrails throughout give an added sense of security. In the lavatories the low seats and wash basins, (the latter with knock-on taps) help in the very essential social training. Each child's chair is individually adjusted and has a tray attachment, so that the occupant feels safe and relaxed and ready to try his hand at new skills.

The Centre caters for four groups of children. It has a nursery class for the 'under-fives' and a separate schoolroom for children between five and seven years old. The teacher of the deaf has another room, sound proofed and equipped with the loop induction system¹ and an Amplivox speech training unit. The teacher gives daily individual auditory and speech training. For the rest of the day the children with this dual handicap spend their day with hearing

1 THE LOOP INDUCTION SYSTEM

The loop induction system consists of an amplifier, a wire loop around the area to be served, and any number of special hearing-aids with induction coil in addition to the normal microphone.

The output of the amplifier is fed into the loop to create a magnetic field in the classroom or area served, which fluctuates at audio frequencies exactly in accord with the variations of input to the amplifier, e.g. a teacher's voice picked up by the microphone, or music fed into the amplifier from a gramophone or radio. The special hearing-aids with induction coil are sensitive to these changes in the magnetic field, and thus reproduce the input to the amplifier, i.e. the teacher's voice or music, as the case may be.

This system provides mobility for the children, as there is no mechanical linkage to the amplifying equipment.

children; throughout the schoolrooms and garden the loop induction system is fitted so that the teacher, who wears a microphone, is in close contact by means of an induction unit in the hearing aid energized by the loop system.

These two groups are administered by the London County Council Education Department, but further groups, under the aegis of the Hospital Authority, cater for children who were originally not acceptable — those in respect of whom uncertainty existed as to their educability. An assessment unit accepts them for observation, after which the child passes to the schoolroom or to the Special Care Unit where specialized treatment and training is given.

In the nursery schoolroom the child is encouraged to make full use, in his own way, of the play material available and of the social contacts with his playmates and thus acquire the groundings of independence and self reliance. The teacher's aim must be to give each child a feeling of confidence in his own ability and to adapt the type and extent of play and skill attainment to give the maximum opportunity to each child.

The materials used are those of the ordinary nursery schoolroom, although in some cases simple adaptations may be needed to enable the child to cope with them. Sand, water, paint, clay, scrap material and large bricks are invaluable. With some of these, havoc may be created, but the play motive is so strong that many things will be attempted which otherwise might appear impossible. The larger pieces of apparatus, the slides and climbing frames, tricycles and trucks are of great importance. For the lethargic, timorous or over-protected child they may well prove a turning point in giving the much desired self-confidence and independence.

Imaginative play is no less important; the usual 'bits and pieces' form the basis of many games of hospitals, families, tea parties and shopping, and during play the tongue becomes loosened, the thoughts become creative and many problems are played out. Play is one of the incontestable rights of childhood and the handicapped child must never be deprived of this opportunity of finding joy and laughter with his fellows in the realms of imagery.

In the 'over fives' class the children receive a real grounding, in so far as their various physical

handicaps permit, in the 'three R's'. Acquiring the ability to read often leads, in the case of intelligent but withdrawn and unsociable children, to a release from frustration, and it creates willingness — and a need — to mix with their fellows. They all work happily, each at his own pace and with guidance, to combat distractability and, in many cases, lack of retentive memory.

Every child has daily individual treatment with one or more of the therapists, according to his individual needs. He also joins in group activities, music and movement, speech therapy, the calliper class, and the great fun and physical benefit of hydrotherapy, which takes place in a heated pool which was a generous gift to the Centre.

Throughout his school life at Cheyne, regular and constant case discussions on each child are the means of fusing the therapists, psychologist, consultant, and teachers into an integrated team, sharing their views and information with a view to continuing or modifying existing treatment, the reaching of such decisions being aided by the study of films taken of each child when he is admitted and at yearly intervals afterwards. These combined efforts pay off in the more efficient and harmonious functioning of the team as a whole.

At the age of five each child is considered for passing on to an appropriate primary school but if, as is so often the case, the need exists for a further period of the specialized treatment which only the Centre can offer, the Divisional Medical Officer carries out further regular examinations, preferably in conjunction with the parents.

An essential part of the care of a cerebral palsied child is the wise counselling of the parents, and the social worker's function is to assist them with any problems which may have an adverse effect on the child's progress. A harmonious home life with a settled routine and without excessive pity or over-protectiveness is essential in helping the afflicted child to become as mature as possible. The cerebral palsied in common with the normal child, tends to pattern his behaviour on his parents and teachers, and these two main influences should work together. Often as the child grows in self reliance the parents' attitude tends to change and their increasing appreciation is in turn reflected in the child's growing self respect and self acceptance.

Mention must be made of the wonderful work of the Association of Friends of the Centre who have, with generous voluntary contributions, coupled with war damage payments and a grant from the Sir William Coxen Trust, rebuilt and converted the bombed house adjoining the Centre into a Hostel for up to eight children who, for various reasons, would be unable to attend the Centre unless they were housed during the week. One room is set aside for a mother and child so that children who could not otherwise receive prolonged treatment can be screened, whilst at the same time the mother can be taught how best to care for the child at home.

In addition to the upkeep of the Hostel, the Friends of the Centre have raised funds for numerous adaptations in the main building and for the installation of an electroencephalograph, an electromyograph and an ultrasonoscope.

Throughout the child's stay at Cheyne Walk it is the aim of everyone, by providing the opportunities for experience and the acquisition of basic skills, to prepare him for a successful and satisfying life in the primary school and to lay the foundation of a character and personality which will enable the world to forget his disability and accept him for himself.

The Value of Play in Meeting the Emotional Needs of Young Children in Hospital

Eva Noble

Deputy Head, Royal National Orthopaedic Hospital School, Middlesex, England.

Children at home and in Nursery Schools demonstrate very clearly their need to express their tensions in a physical manner through their play materials very often in an aggressive way. If children at home need this form of relief from emotional stress, then those in hospital have a much more urgent need since their tensions are increased a hundred-fold and physical activity is reduced to a minimum. In **The Nursery Years** Susan Isaacs stresses that one supreme emotional need of the young child is play within a secure human relationship. If hospitals are to undertake to care for the whole child, physically, mentally and

emotionally, then provision of suitable play facilities supervised by a skilled adult is as much an integral part of treatment as provision of medical and nursing care.

The work of John Bowlby, James Robertson and others has drawn attention to the effects of maternal separation on young children in hospital. The Platt Committee's recommendation of unrestricted visiting is slowly being implemented, accelerated recently by pressure from the newly formed **Mother Care for Children in Hospital** group. Medical and nursing staffs, as well as parents, have become increasingly aware of the psychological needs of hospitalized children, but it would appear that this very important aspect (emotional outlet through play) is not receiving sufficient attention.

In an attempt to assess the value of play in meeting some of the emotional needs of young children in hospital, a sample survey was undertaken of children's wards in twenty hospitals in London and the Home Counties. Detailed observations of one hour's duration were made of fifty children between the ages of eighteen months and five years. Length of stay in hospital varied from two days to twenty-four months. Long-stay hospitals, Children's Hospitals, General and Teaching Hospitals were represented in the investigation. Of these twenty hospitals, four had established schools, which included the nursery age group (provided by the Local Education Authority); one employed a Nursery Nurse as full-time play therapist; three employed Nursery Nurses for general child-care duties, including play; four relied for play supervision on the casual help of mothers of child-patients; nine made no provision.

Of the fifty children observed, nine showed purposeful play and appeared to benefit from it; nine seemed to benefit from the presence of a play supervisor even when the play material used did not appear to be very stimulating; sixteen played in a restless, aimless manner, probably due to lack of stimulating toys or relationship with an interested adult; three were withdrawn; seven showed some signs of disturbance such as head-banging and nose-picking; two had no toys at all, and the remaining four had their mothers present, which quite naturally influenced their play.

The observations clearly indicated that normal

nursery school activities, together with the attention of a trained adult, were most satisfactory. The benefit derived from this kind of play provision is demonstrated by three children. Janet, aged three years, showed obvious signs of anxiety and apprehension at the beginning of the observation but became completely absorbed for a full twenty minutes when provided with sand play: her air of tension then disappeared. Mark, aged one year eleven months, played fitfully with bricks, a doll in a cradle and a nesting toy, but finally spent twenty-five minutes blissfully washing a doll and experimenting with the soap and water. Even Julie, a very disturbed little girl of three years ten months, was able to benefit from being given the opportunity to play out a specific difficulty. On admission Julie had shown signs of ill-treatment and for a long time had screamed every time a nurse tried to wash her. During the observation she played happily for thirty-five minutes vigorously bathing a doll, chatted to Nurse about it and submitted quite calmly to having her own face washed.

In contrast, Debbie, aged four, who was without toys on her bed, spent thirty-five minutes either gazing longingly through a partition at other children or fiddling with a paper bag on her locker, until finally she fell asleep. Four year old David spent three-quarters of an hour trying to pack his personal possessions around his body inside his dressing gown, and whimpered as, time after time, they fell out. Carol, one year eight months, again without toys, lay on her back and gazed at the ceiling for a whole hour, bursting into loud sobs when someone finally did go near to feed her.

That a stable relationship greatly influences the play of young children in hospital is clearly seen when a comparison is made between Wendy and Theresa. Wendy, aged three, with a history of long hospitalization, in a ward where nursery school activities are provided, played for twenty-five minutes with sand and a further twenty-five minutes with water, thus showing a high degree of concentration for a three-year-old. Four-year-old Theresa, on the other hand, who had been for twenty-three months in a hospital where play supervision is left to mothers, played for only four minutes at dressing a doll. She was provided with quite stimulating material but she spent most of her time gazing wistfully through the bars of her cot waiting for someone to play with her. This is not

surprising when one considers what a procession of 'mothers' must have passed through her life in twenty-three months.

While there is no doubt that the provision of stimulating materials is important, some of the observations show that when a liked and trusted adult is there 'on demand' much more settled play takes place, even with quite uninspiring materials. In a ward where there was a play therapist, Jean, aged four, spent half an hour happily threading beads, and Richard, aged five, spent thirty-five minutes on a bead mosaic. Compare these children with four-year-old Steven and five-year-old Robin from a ward where no play supervisor was present. Despite the availability of suitable toys Steven presented a picture of restless, aimless behaviour while Robin, completely ignoring his books, puzzles and toys, buried his head in his pillow.

Happy memories of play experience in hospital may enable a child to return with a positive feeling of anticipation. The play therapist at one hospital told how Katherine, a frequently hospitalized three-and-a-half year old, always returns knowing exactly which toys she is going to play with. At the time of observation, the day after her fifth operation, Katherine was demanding a story, something which she has come to regard as suitable post-operative treatment! Sometimes this more passive occupation of a story shared with others is just what children in hospital need. This is demonstrated by Clifford and Mary, both aged four, listening quietly for twenty minutes to a story being read to a school age group.

It was most noticeable that when children were happily occupied with stimulating play material many more people went to speak to them. It is very much easier to make contact with an alert interested child than with one who is bored and apathetic. Carl, aged three-and-a-half, spent a happy social hour chatting to nurses and orderlies about his farm, his painting and his doll bathing, whereas five year old Garry, fiddling restlessly with an orange, only spoke to one person.

The observation on two-year-old Kevin demonstrates how provision of a very simple piece of equipment may stimulate purposeful play. He had spent half an hour lying back against his pillow listlessly twisting the wheels of his little plastic

train. When a nurse brought a bed-table ready for tea Kevin immediately sprang to life. Making appropriate train noises he turned the bed-table into rail-road track and bridge by turn and spent a happy ten minutes as a train driver.

While some attempt has been made to make adequate provision for 'long stay' children it is often assumed that there is no need to do this for 'short stay' cases. Observations of children in hospital for tonsillectomy do not bear this out. Murray aged four, John aged three and Jeffrey aged two years five months, only had soft toys on their beds and presented a picture of anxiety, boredom and mounting tension. No one concerned would let these children suffer one more moment of physical pain than was absolutely necessary, and by the same token they should not be allowed to suffer avoidable mental stress.

This stress was most evident in children on wards where no supervised play was provided. Out of the twenty-four children observed, only seven had suitable toys and appeared to play contentedly. Four showed restless aimless behaviour, two were withdrawn and apathetic, four showed signs of disturbance, one had no toys at all, three had mothers present and the remaining three were being happily occupied by a teacher who was employed for the over-fives only, but who chose to ignore the rules. In many of the hospitals adequate play-rooms were provided and children who were up were allowed to wander freely. Again their play was apt to be aimless and desultory unless an adult took an interest.

Where Nursery Nurses were employed for general

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child-care duties, scant attention was paid to the children's play needs. Feeding, washing and dressing seemed to take priority. In one ward of a children's hospital where a Nursery Nurse was on duty, three-year-old Josephine spent thirty minutes rolling her head on her pillow and fidgeting with her socks, while Linda, aged nineteen months, sat for three-quarters of an hour with a Football Annual in front of her, tearing off little pieces of paper and eating them. When the Nursery Nurse did go to Josephine for a few minutes she brightened up immediately, colouring a picture and talking about it.

With the rather casual method of leaving play supervision to mothers of in-patients, many difficulties may arise. The mothers themselves may feel insecure in the hospital situation and quite naturally they are primarily concerned with the well-being of their own children. Added to this, few mothers have the opportunity of gaining breadth of experience necessary to deal with difficult and disturbed children. For example, Francesca, a four year old Cypriot girl with no English, reacted to the frustration of being unable to communicate by showing extreme aggression. The mothers in charge were quite disconcerted by this behaviour and avoided her as much as possible; thus she was ignored for the very symptom for which she most needed help. The point that 'long stay' children are apt to have to deal with a succession of 'mothers' has already been made.

The evidence presented by these observations indicates quite clearly that young children in hospital can derive great benefit from the right kind of play if it is accompanied by a continuous relationship with a skilled adult. A plentiful supply of toys is not enough. This is not only true of 'long stay' children whose educational and emotional needs have in some measure been recognized, but also of 'short stay' children whose emotional needs are more immediate and equally urgent. Nursery school activities provided by trained teachers were most satisfactory. Work being done by Nursery Nurses employed specifically for play therapy was also very successful, but was much less satisfactory when they were expected to do general duties. Play supervision by mothers of in-patients was least satisfactory, and in hospitals where no special provision was made it was abundantly clear that nursing staff had neither the time nor the training

to give attention to the children's play needs, however kindly intentioned they might be.

The provision of play therapy would seem to be quite as important as the provision of physiotherapy, a service taken for granted as being an integral part of the Health Service. Is the Ministry of Health aware of this need?

The Early Identification and Prevention Program

Virginia M. Rowley

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'Mary' is what educators call an under-achiever. She has an I.Q. of 130 and is gifted in mathematics, but due to poor study habits and lack of motivation she is functioning on the level of a girl of much lower ability in all other areas. She is just marking time until graduation from high school.

'Tom,' sixteen, dropped out of high school a month ago. Though of average intelligence, he has been plagued and frustrated since elementary school days by not being able to keep up to grade because of poor reading. At present, he has a temporary job as an unskilled laborer.

'Pete,' fourteen, has just had a hearing before juvenile court. Since the third grade, he has manifested anti-social behaviour, but because nobody seemed to care — neither did Pete.

Amongst educators and enlightened citizens there is an awareness of the urgent need to conserve pupil potential and pupil energy so that the 'Marys,' 'Toms,' and 'Petes' can attain optimal development. Various projects, programs, and studies have been launched on the secondary level — talent preservation projects, drop-out studies, stay-in-school campaigns and other programs. Most of them are aggressively designed and conducted to translate into action a national concern for the

preservation of talents and the prevention of emotional and social maladjustment among the youth of our country.

The cumulative results of these efforts are gratifying, if somewhat limited, because of the experimental nature of the majority of the programs and the great need that exists in this area. For many students at the secondary level it is a question of 'too little, too late.' All too frequently the frustrating comment is heard, 'If only we could have reached them earlier!'

How early should we reach the 'Marys', the 'Toms', the 'Petes'? Ideally, we should start at birth. For the educator, however, kindergarten is the realistic point at which identification and treatment of existing problems, prevention of potential maladjustment, and preliminary channeling of gifts and talents can begin.

Philosophy and Aim of EIP

In September 1959, New York City school officials, convinced that children **can** and **must** be helped in their early grades, initiated the Early Identification and Prevention Program in 37 schools. It is a joint undertaking of the Division of Child Welfare and the Elementary School Division. The primary objectives of the program are to identify children's abilities, talents, and problems early in their school life so that incidences of later school maladjustment can be reduced. In addition, help for gifted children and emphasis on the positive aspects of learning, child development, and personality growth are basic principles of the program.

The program operates at the kindergarten through third grade levels, with concentration at the second grade level. Decision to concentrate efforts on second grade pupils was predicated on the knowledge that children's problems and talents, while recognizable in individual cases at earlier age, are generally most clearly apparent by the third grade and are often accompanied by a breakdown in the learning process.

The Early Identification and Prevention Program uses a team approach. The personnel of the team in each school consists of an elementary school counselor from the Bureau of Educational and Vocational Guidance assigned to the school full time and a school psychologist and a school social

worker, the latter two assigned for half the week from the Bureau of Child Guidance. The school psychologist and school social worker are the clinical members of the team. The principal is the administrative officer responsible for the program in his school and he meets with the EIP team regularly in conferences.

The Work of the Team Members

Each team within an individual school develops a pattern of implementation suitable to the unique needs of that particular school and community, consonant with the major aims of the program. Clinical and non-clinical personnel work in close relationship to serve the needs of each school in reference to the children, the parents and the community. This entails both individual and joint responsibilities as determined by the nature of problems and specialties of the personnel.

The Guidance Counselor

The guidance counselor is the non-clinical member of the team. Because the counselor is in the school five days a week and the Bureau of Child Guidance personnel only two days a week, the coordination of the Early Identification and Prevention Program naturally becomes the responsibility of the counselor.

The counselor has responsibility for the overall guidance program for kindergarten through third grade. This necessitates developing an organized guidance program evolved with cooperation of the entire school — principal, other supervisors, teachers and other members of the school staff. Materials must be supplied for implementing the program. Parents and the community are made a part of the total program. Community resources and specialized Board of Education resources are called upon to supplement the guidance program.

The counselor makes his contribution to the educational program either directly or through the teachers. Teacher workshops, grade conferences, and informal discussions with teachers are means through which the counselor helps teachers. These workshops, conferences, and discussions also serve as vehicles through which the counselor helps teachers better to understand children's growth and development and to gain insight into sound mental health concepts.

Caroline Nicholson is looking for a History Lecturer to take over her cosmopolitan A-Level Class at the North-Western Polytechnic, London, N.W.5., from February to June inclusive (16th Century English and European). 4 nine o'clock lectures per week. Imaginative teaching approach important. PRI 0320.

The Clinical Members of the Team

The Bureau of Child Guidance staff assumes responsibility for clinical aspects of the program. They handle diagnosis and treatment of children and parents. In addition, clinical consultation is provided for school personnel as well as mental hygiene education for teachers and parents, individually and in groups.

The school psychologist tests pupils in need of special educational planning. The psychologist uses the records, observation of pupils and conferences with teachers as a further aid in his work.

The school social worker has the major responsibility in clinical cases for the study of the family and the conditions affecting the growth of the child. Through interviews with parents, observations of and interviews with the child, conferences with the teacher, appraisals of records from outside agencies and home visits, he provides the team with the environmental and family factors that affect the child. Thus, each team member makes a unique contribution and together they pool their efforts to arrive at a comprehensive plan of treatment. Such a plan may utilize one or both members of the clinical team and involve specific school and/or community resources as the circumstances warrant.

Screening

Since the clinical personnel's time is more limited than that of the counselor, it is recommended that the counselor do all initial screening and bring to the team only those cases that seem to indicate need for clinical help. This does not preclude the counselor's interviewing the child, the class teacher, or the parent in the process of gathering data. In the event that the counselor feels that the case may require clinical service, a consultation of the team members is held first, even before interviewing the child or parent.

Where it is appropriate or necessary for clinical personnel to provide service directly, without the

participation of the counselor, it is recommended that the counselor be informed that clinical personnel are working with the case; otherwise, duplication may result. The counselor, whose training includes techniques of conducting parent workshops, assumes major responsibility for them. However, during conduct of such workshops, the social worker, psychologist, or psychiatrist may lead several sessions if the topic under discussion is primarily clinical.

In most instances the counselor is the liaison with agencies outside the school system; in some instances, however, the social worker makes the contact. It is customary for the counselor to assume responsibility for the follow-up of cases handled by outside agencies. For the most part, assistance to children in the various schools takes the form of individual guidance, small group counseling, and increased remedial instruction, especially in reading, when the team's special skills can be effectively used.

Parent Education

Parent education is a vital part of the program and is carried out by the team through interviews, parent study groups, workshops, and parent association meetings, thus strengthening the liaison between the home and the school.

Teacher Education

Teachers are involved in the program through interviews with team members, guidance committees, grade meetings and faculty conferences. Through increased teacher awareness, many children are helped through more effective techniques and approaches employed by teachers as a result of teachers' sharpened perceptions.

Some EIP Statistics

During the school year 1961-1962 the following information was submitted by the teams in their annual report. In the 37 schools in the program 10,469 pupils were screened at the K-3rd grade level; 2,041 pupils were provided with clinical consultation; 3,565 new cases were handled by the guidance counselor; 1,442 pupils were given direct clinical services; a total of 23,324 interviews were held by the team, 18,592 of these were held by the guidance counselor; a proportionate number of parents and school personnel were interviewed; 212 parent workshop sessions were conducted; 161 teacher workshops were held and 4,495 pupils were

referred to school resources such as nurses, doctors, attendance teachers, school-court liaison teachers.

Of the 8,205 identified as in need of help, the following breakdown was made of identified problems:

	Percent	Total
(a) talented	3.3	270
(b) gifted	4.6	380
(c) emotional problem	24.9	2,044
(d) behavioral problem	19.7	1,619
(e) learning or academic problem	23.3	1,909
(f) physical	7.9	644
(g) language handicap	9.5	781
(h) other	6.8	558
	<hr/>	<hr/>
	100	8,205

Of these, 4,273 pupils were helped in the school setting. The number of pupils who received remedial services in the school from specialists such as the speech consultant, the remedial reading consultants, the mathematics coordinator, were as follows:

reading	1,979
maths	77
speech	1,808
other	843
	<hr/>
	4,707

Some EIP Accomplishments and Emergent Trends

Several EIP teams have continued the projects in areas of learning difficulties. For example, programs for pupils with serious reading handicaps, initiated in the first years of the program, are continuing with effectiveness. The integration of educational procedures with the mental hygiene approach has been emphasized in serving the needs of these pupils. Teams have reported a deepening of mental hygiene philosophy in the EIP schools and, more frequently, teachers are seeking counseling in the handling of troubled and troubling children. EIP schools report fewer or no suspensions of children in the earlier grades. Parents in many cases have also reported few behavioral problems in the home.

Informal appraisals, must perforce, be relied on, but the conclusions are that the program serves as an important factor for proper preventive action in the schools and community even if all uncovered needs

cannot be fully met. The schools, parents, and community representatives have attested to its value.

Hopefully the program will be expanded as budget permits. However, as one step in augmenting clinical service to children who have emotional and reading difficulties, a program of cooperation using School Volunteers, which will provide a unit of remedial reading in the EIP program, is tentatively planned for the near future.

In order to augment and strengthen preventive work with parents, particularly those of young children with incipient problems, a collaborative pilot effort is under way with the Child Study Association of America. A parent education discussion group has been established in two schools, where evaluative instruments will be constructed and a research program developed with the approval of the Bureau of Educational Research. On the basis of results to date, the EIP Program is another of the many testaments to the validity of the concept that a higher degree of success in developing individual potential and in correcting emotional and learning problems, requires the initiation of concerted efforts at the earliest level of the educational process.

Our Group Activity Experiment

W. A. Stevens
Selborne Primary School, South Africa

‘What, no desks?’ is the usual question we are asked when conducting visitors round our school. No doubt it is a shock to the conventionally-minded to see our classes of 36 to 42 boys seated round their six-seater tables instead of in tidy rows of two-seater desks which are regulation issue in our Cape Province of the Republic of South Africa.

Selborne Primary School is a large boys’ primary school with an enrolment of 550, ranging from 6-12 plus. All but 35 are day boys. It is the oldest school in the city port of East London which owes its origin, just over a hundred years ago, to the turbulent years in our country’s history when this Border area of the Cape Province was the scene of many bloody skirmishes between the black and white races. It is a Departmental school, very much a part of our Provincial system and subject, like its fellows, to the same control, syllabuses, inspections

as any other school in this vast Province.

Our experiment started twelve years ago when we were asked by a forward-looking Inspector to embark on a large-scale experiment in Group Activity methods as a prelude to the introduction of a new syllabus in the Cape's primary schools in 1952. The Inspector insisted on the large-scale aspect. There were to be no half-measures about the experiment. Little was known in South Africa at that time about Group Activity. The only school he could recommend we turn to for help was a Girls' Primary in Cape Town, 700 miles away. Incidentally, the principal of this school, Miss de Smidt, gave us invaluable help and advice, and we were not surprised to discover subsequently that she was a foundation member of the New Education Fellowship in South Africa.

Another source of help and encouragement was Grahamstown Training College, a mere 100 miles away. (Distance in this country is a factor to be reckoned with. This journey takes three hours by car and eighteen by train, so for all practical purposes our friends might as well have lived in Manchester, England!)

Size and Composition of Groups

We finally decided on groups of six as being the most practically convenient in size and number, bearing in mind our large classes and comparatively small classrooms. After trying out various methods of grouping the boys themselves, we plumped for the 'equal ability' group — boys so chosen that each group of six represented a cross-section of ability from bright to dim! Space forbids detail of how the groups are chosen, but we do try to strike as happy a balance as possible between the boys' desires and those of the teacher, and if the resulting compromise doesn't work out at first, members can always be transferred from one group to another!

We found immediately that this method of arranging a class demanded a much more intimate knowledge of the boys as humans than many of us had of our classes when they were arranged in rows! We found, too, that boys were often better judges of one another than we were. A salutary and chastening experience, this! Each group elects its leader or captain and vice-captain, and that presented us with another interesting set of human values and relationships. The method most of us followed was

to allow each group to elect its own leaders on the understanding that they would hold office for a trial period. If they failed to make the grade they would have to make way for someone else. The groups are named, of course, and the class chooses its name. Current favourites range from dogs and wild animals to ships, cars and bombers. Group competition recorded in a variety of colourful and striking ways has done much to brighten the dullness of a lot of the routine drill work in our classes and provides a healthy incentive and stimulus, too. The question of values crops up again. It has been a good thing for members of a group to know that in all they do throughout the day and in their behaviour, too, they work not for themselves alone but as members of a group for their group or team as well.

Formal group work has always been limited to certain aspects of the content subjects and in language work to such things as group plays and editions of their class News Boards. In this we have found our syllabus in Geography and History singularly helpful and elastic. Each contains a certain section which has to be taught and others which can be covered by means of projects or themes which can be tackled individually or on a group basis. We do both the latter, of course, and here again we have found our group organization provides an incentive and opportunities which never existed in the old days.

Responsibility

Most of all I have been fascinated by the degree of responsibility which the system has produced in our youngsters. I have been at the school long enough to be able to see this in some sort of perspective. The strict, authoritarian system of 25 years ago has given way to a set-up in which the boys are allowed and given as much authority and responsibility as they can carry, and, remembering that our 'seniors' are youngsters of 12 plus, I am continually amazed by their capacity and capability. We have no prefects in the High School sense of the term. I daresay there is much to be said for the conventional prefect system as practised in most of our High Schools. There is as much, I fear, to be said against the method of electing or selecting them.

Our Boys' Council

The 'peak' of our system is our Boys' Council, as democratically elected a bunch of 12 young citizens as you'll find anywhere in our Republic.

This body is elected by the four top classes of the school at the beginning of each year. Each class selects its own six best candidates and then votes for them in solemn democratic fashion — by secret ballot with voting papers, ballot boxes, in polling booths borrowed from the Town Clerk, returning officer and all. The teachers have no say in the selection of these boys.

At its first meeting the newly elected Council elects its own Chairman, Vice-Chairman and Secretary and once again the choice is entirely free. Over the years I have come to respect the judgement of the boys even more than that of their teachers or my own. Quite often their choice will surprise us but never once have they elected a failure. They show, I'm always pleased to say, a marked preference for intellect in their choice. Nine times out of ten brains wins the day — as distinct from brawn. That in a country as sport-ridden as ours is no mean achievement.

This Council meets once a week. Its meetings are short and business-like, for it is a council of action and service rather than a debating chamber. Its chief functions are to organize break-time games for the smaller boys, conduct an endless succession of cycle tests devised by the Road Safety Association of America, look after the school lost property box, and run marble and top championships in season. It also quite often produces ideas concerning the boys' welfare, school and games routine and behaviour. It has no disciplinary powers, first of all because we feel that this would be a duty beyond their years and ability, and secondly because they really don't need them!

The Councillors are also responsible for the preliminary arrangements for our annual exhibition of hobbies at the end of each year. This is quite a task, as the number of entries has risen steadily until they now number between five and six hundred each year.

But, as in any well-ordered democratic system, the smooth working of our Council year by year would not be possible were it not well rooted in the groups in each class throughout the school, groups in which our boys receive their 'basic training' in the democratic process of living and working together. Duty and responsibility have now become very tightly woven into the fabric of our school's life, and

boys are given opportunities to exercise and experience them at every level and in every possible way.

Hobbies

Once a month, for example, during the last period on Fridays, the whole school hives off to Hobbies Group meetings. These range from Chess to Astronomy. Each has a teacher in charge who often knows nothing at all about the hobby for which he is responsible. Each group at its first meeting elects its office bearers and a small committee and with the teacher's help plans its programme for the year which, of course, makes provision for calling on outside help and advice where it is needed. The results, as the annual exhibition bear witness, have more than justified this particular experiment. Entries have gradually improved in quality and standard and that in a country blessed with as much sunshine as ours, where life is essentially out-door, is also no mean achievement.

The Library

The school library has its committee of boys who help the teacher in charge in his annual selection of books, meet weekly to draw up their duty rota and check on the performance of daily duties. This committee is composed of representatives of all the classes which use the library. Bearing in mind that our library is very much in use and that there are very few periods during the week when it is not occupied by one class or another, this system has done much to develop not only a pride in our library but a feeling and respect for books.

Among our books is a growing collection of Africana — expensive and precious books, profusely and beautifully illustrated. These are kept in the only glass-fronted case in the library which used to be kept locked. It isn't locked now. It doesn't have to be. When we read in the local press recently of the City Librarian's anger at the amount of vandalism committed by local school children in search for pictures for their projects, we were reasonably certain that there could be very few of our boys among the culprits.

Pets

Some years ago, with grave misgivings, I allowed an enthusiastic young member of the staff to build a school Pet Cage with the help of a group of enthusiastic pet-loving boys. All went well until this

young man left us — and even he had had his troubles! Brian has been gone for five years or more now and although I have never been able to find a member of the staff sufficiently interested in the Cage to devote the time and attention to it that he did, the cage is still as much and as important a feature of our school as ever it was — perhaps even more so now because it is run entirely by the boys through their 'Pet Preservers' Committee'. There is some significance in this title! We adopted it after the last crisis, when I told the school very bluntly that if they wanted pets they just had to accept complete responsibility for them. The present leaders of this group are two of the best we've ever had. They may be two of the dumbest (as far as I.Q.s are concerned) but I can find no fault with their scrupulously kept register of attendance at meetings, minutes, notices and the rest of it. For the first time, too, the Pet Cage looks like becoming an economic proposition, with sales of surplus pets (guinea pigs and rabbits) to offset bills for food, and the never-ending improvements to pens and the cage. They have also established a firm and helpful link with the men in charge of the animal section of the regional pathological laboratory attached to our local hospital. This is paying rich dividends in the form of improved stock — the result of some judicious 'swapping' — and skilled medical attention when our animals need it.

Duties for all!

In their final year (Std. V or Grade VII) every boy in our two senior classes has a chance to perform one or more of the many routine duties which fall to their classes. The emphasis here is on the word *every*. Nothing becomes the privilege or prerogative of a chosen few, which I believe is the weakness of the prefect system. Duty lists are drawn up by the class teachers term by term, and such things as the daily assembly in the quadrangles is handled so effectively by the boys themselves that I have occasionally to remind the staff that their presence is also desirable!

These duties start each day before school with the manning (by our traffic patrol of four) of the pedestrian crossing outside the school, ringing the bell, supervising assembly and 'lines' in the quads, patrolling classrooms before school and during breaks, checking on late comers and providing the staff for the school tuck shop. All this has become so much part and parcel of our routine that it runs with a minimum of fuss and chasing. It has all made, too,

for a very happy atmosphere in the school, and equally important, in the playground and on our playing fields as well.

Playground 'incidents', accidental or otherwise, are extremely rare and bullying has virtually disappeared. Until we hit on break-time games organized by the Boys' Council, our accident rate used to be pretty high — understandably because we are very cramped on our four-acre site. They hardly ever occur these days, thanks to the councillors who sacrifice their breaks day after day for the common good.

Parents

There is much more that needs to be said about our school — the part that parents play, for example. Need I add that our Parent-Teacher Association is one of the oldest in this part of the country. It celebrated its 21st birthday three years ago. Suffice it that there are many close links between the school and our homes and that our parents have been very closely associated with our 'experiment' from its inception.

I vividly remember the well-attended parents' meeting at which we first broached the idea. This was addressed by our inspector and an enthusiastic colleague who had just returned from America where he had seen something of Group Activity in action. We made it very clear that we could not embark upon a project as revolutionary as this seemed to be without the wholehearted support and backing of our parents. They gave their approval unanimously and have been solidly behind us ever since.

If this article seems to stress the human rather than the academic side of our experiment, perhaps that is only right and proper! If we have travelled some distance along the road of solving the human problems involved in herding together between five and six hundred small boys in classes far too large for their own or their teachers' good and given them some training in how to live and work happily together, then surely we have succeeded in achieving one of education's most important aims.

We celebrated the 10th anniversary of our project in 1960 with a special feature in our school magazine and I can think of no better way of finishing this than with quotations from assessments written by the boys themselves, because they, surely,

should have the last word!

We asked three of our present boys for their impressions, and here they are * . . .

If anyone would ask me personally what Group Activity and Selborne Primary have done for me, I would most certainly reply . . . 'It has given me the chance of leadership, has vastly improved my general knowledge . . . and last, but not least, it offers every boy, as he reaches Standard V, the opportunity of having responsibilities in the many duties a boy is required to perform.'

So now that my time at the school is nearly over, I can truthfully write that when ten years ago the school took to group activity it was an extremely wise move.

Here at Selborne Primary we sit in groups of six around a table. We choose a leader who organizes the group. This brings out qualities of leadership in those chosen. We work as a team of friends and this enables us to help each other and think of others while we learn. This is the tenth year that this has been practised at Selborne Primary and I think that group activity is much better than the method used at my previous school.

Most classes, I think, work on a point system whereby bad behaviour means the docking of the group's points which are won through good work and behaviour. Each boy has to pull his weight and work as part of a team which is the key to success in working in groups.

It helps the teachers analyse the boys' characters by watching them together in teams. They would not be able to do so as well if the boys were cut off from each other as they are in rows of desks where they can climb into their shells and be forgotten.

When sitting in desks, boys are separate units and so are never together under the teacher's eye which is necessary to get them out of their shells and into the light so that he or she can see what they are really like.

It helps the boys to get to know each other much better and so learn to get on with each other and choose good friends which is important to everybody. I think it would be a good thing if more schools work by this system.

* Extracts from the School Magazine, 1960.

THE NEW ERA FOR CHRISTMAS?

Why not send a subscription to The New Era as a gift this Christmas?

You will know several friends who would value this — friends who are interested in progressive education and the development of young people as individuals of all races, creed and types. We are making this suggestion early since so many of our readers who may wish to send gift subscriptions live overseas. The subscription rate is 30/- a year (or \$4.20) and all you have to do is to fill up the form below (with as many names as you like) and send it to us; using block letters throughout, please.

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Finding the Person Inside

Work for Dedicated Teachers

Donald McLean

(An observer's notes on Rudolf Steiner methods in practice).

The time is not long past (and not yet past in some places) when a mongoloid child was considered shameful and the only treatment was to keep him hidden. It is a joy, therefore, to visit a home where the ineducable are being educated and children once thought to be unteachable impose a discipline upon themselves. Sunfield Homes, Clent Grove, Clent, near Stourbridge in Worcestershire, England, accommodate seventy-five mentally handicapped children (including many mongols) ranging in age from three to eighteen years. They are taught by methods of curative education founded on principles enunciated by Rudolf Steiner and applied by a staff of dedicated people led by Michael Wilson.

We observed the children, in various groups, dancing, singing, listening to music, drawing, modelling with clay, dressing up, building a cubby house on the lawn and preparing a puppet show. They were gentle with each other, responsive to their teachers and eager to participate. Before supper all the available staff and children assembled for twenty minutes of chorus practice in preparation for the midsummer festival. Singing is a regular feature of the life of the home and all the children sit or stand in the circle of the choir and join in the singing or listen quietly. One very small boy sat on a table cross-legged like a living Buddha with a gong stick in his hand. He is too young to sing but not too young to learn to sit without moving for the period of song. His reward was to beat the dinner gong when the practice was over.

At the dinner table the children sat silent through grace but chattered happily over the food. Some lack co-ordination but none that we saw spilled anything or ate with any but impeccable manners. To one acquainted with many homes for the mentally handicapped, this control was the most remarkable sign of successful teaching. When everyone had finished we all joined hands (still at the tables) and said in unison: 'Thank you, God, for our food.'

Chimes were played while the children assembled for a prayer of thanks in praise of the joys of the day. They and the staff joined hands again and said good-night. The pleasure and security they feel in these hand-clasps was evident. Each house-mother in turn took her little family up the stairs to bed, the rest silently waited their turn.

After supper we sat with Michael Wilson near a bank of rhododendrons in Sunfield's expansive grounds. The setting sun was making a giant copper beech glow red and black birds were singing in the oaks.

'How would you explain your aims and methods, Mr. Wilson?'

'Well, I think the best way to express it simply is to say that our aim is to find and encourage the real person in each child. In spite of their handicaps, each of these girls and boys is an individual and we want to develop this individuality as far as possible. We do it through creative exercises which look like games but, of course, the attitudes of the teachers and house mothers are of vital importance. We choose people who have patience, love and some creative ability. Almost every member of the teaching staff is a musician, a poet, painter, sculptor or craftsman. Our baker is a very fine violinist and one of the Emerson College students who is at present also assisting in the home has such artistic ability that we are arranging for him to go to Germany and study under a painter who helps to run a home similar to this one. We can only pay small salaries to our staff but they know that curative education is a creative work in its own right. Rudolf Steiner said that all teaching is creative, if it is done with the right objectives. You should visit a normal Steiner school, there's one near here called Elmfield.'

'What about medical treatment for these children?'

'In addition to our regular medical officer who has practised in this district for many years we now have as research consultant the son of Mr. Friedrich Geuter with whom I founded Sunfield in 1930. Dr. Geuter has a special interest in these handicapped children and is helping us to work out the educational therapy necessary for individual children.'

'It's a wonder you aren't overwhelmed with applicants for places.'

'We are. We had to refuse a couple of hundred private applicants last year and half our enrolments are sent by the Public Health Authority, who would take more places if we could offer them. We are now raising funds for an extension which will allow us to help more children.'

On the following day we called at Elmfield and talked with the staff and visited classrooms. With a long experience in the observation of schools it did not take long to recognize it as a good school, which only dedicated teachers can achieve.

We asked Miss Hutchins how she came to found Elmfield.

'I was teaching at a Grammar school when I began to feel that I had come to a dead-end. The children came to us as sharp as pins and were soon as blunt as clothes pegs. I felt that we were killing their interest in learning. By the time they were fifteen they had no further interest in anything imaginative, they seemed to be drained out. I decided to give up teaching and go in for social work but then I came across the Rudolf Steiner method. I began teaching English to Mr. Geuter's children in the years before the war — more children came to join the class, Mr. Geuter inspired me and before I knew it we had a school. My father bought this building after the war to house the school and now we have nearly two hundred children, fifteen full-time teachers and a number of part-time specialist teachers.'

'What standard do you aim at?'

'We teach to the G.C.E., — O level. Those who want A level are accepted at the Grammar or High School, or the Bromsgrove College of further education, provided that they have done well enough in O level subjects. In this way a number of our pupils have entered universities.'

'Do you have trouble finding teachers?'

'Well, there are never enough who understand the Rudolf Steiner theory and are prepared to work for the small salary we pay. Our teachers, you know, work for a little money and a tremendous

satisfaction. Now that Mr. Edmunds has started Emerson College we expect to have more.'

Emerson College is an institution for training teachers in the Rudolf Steiner methods of both normal and curative education. Its name derives from (and its aim is stated in) a line from Ralph Waldo Emerson's diary: 'The purpose of life seems to be to acquaint man with himself.' Its founder, Francis Edmunds, is convinced that mankind's worship of material things and science which sees only physical causes has brought us to the verge of nuclear hell. 'But there are many who sense the spiritual untruth of the present moment and the sharp contradiction which exists between the ideals they would wish to serve and the course the world is taking. Few may realize, however, that what otherwise remains only in mood and feeling can, through right discipline and training, grow to knowledge and to insight. Only through such knowledge, inwardly acquired, can there come the clarity and the strength to break the authoritative spell of scientific materialism.'

The cold words may not mean much to some of us and it is necessary to admit that I have always been a little nervous of the mystic philosophy of Rudolf Steiner but everything I have seen of the practical teaching in Britain and Australia is amazingly good.

My wife and I attended a lecture given to students of Emerson College by Francis Edmunds. The course was called 'A study of man as the determining factor in natural evolution.' The subject of this lecture was 'Childbirth'. It dealt with the growth of the child from foetus to birth and began as a typical lecture. But as he described the stages of gestation the lecturer conveyed movingly the mystery of life's beginning and the miracle of child-birth. A listener could not fail to be awed by the wonder of it all. The contrast between this reverence for the human spirit and the usual matter-of-fact explanation that treats life as an equation of chemicals and mechanics, is the difference between prosy teaching and inspiration. We had never quite understood what Steiner meant by the phrase: 'Moral imagination which advances inner development'. After Francis Edmunds had finished speaking we felt we knew exactly.

We felt, too, that this was the answer to the question 'Why struggle to start a training college

without government assistance?’

Francis Edmunds and his staff offer courses in English, History, Science, Child Development, Arts, Crafts and other normal subjects of a training college curriculum, but the English course includes ‘a critical study of the nature of thinking’, which leads up to the type of thought which becomes a call for that inner development which involves sacrifice and overcoming self. The history includes ‘a study of history as the expression of evolving human consciousness’ — and students who have followed the course are most enthusiastic about it and feel their own lives enhanced by the experience.

Every subject at Emerson is given a bias towards the realization of the dignity of man and the moral obligations of human kind. Where ordinary training systems instruct student teachers in the art of teaching, Emerson College aims to light a lamp inside them. The Hindus say that ‘from one flame all the lamps of the world can be lighted’. Rudolf Steiner’s flame burns with the nuclear fuel of an idea: ‘morality is not a code of inherited ethics but an original and ever-renewing force through which man may know himself as one with the divine.’

Such ideals deserve more support than the community has so far shown itself willing to provide. For premises Emerson College has been given what Sunfield can spare, but when the college grows the lecture rooms and living quarters will be inadequate. The students have to pay for their keep and a little for tuition, but very few young people can afford to support themselves for two years without a subsidy of some kind.

I am convinced that Emerson College is an experiment in teacher-training from which a great advance in public education might begin. I do not know how much of its philosophy is Steiner or how much is Edmunds but there is sound thinking and a valid principle at its base and the Minister for Education or the Director of some wealthy educational foundation could probably make himself a benefactor to the world by putting up enough money to see the experiment through. When all teachers graduate from college with the sense or mission which motivates the teachers of Sunfield and Elmfield, universal education, and consequently democracy, will be all the better for it.

University of Bristol . Department of Education
and
The Central Training Council in Child Care

ADVANCED COURSE
IN RESIDENTIAL WORK WITH CHILDREN

This senior one-year training is a generic course in which experienced staff from various types of residential work with children and young people study together. It is designed for those wishing to improve their qualification for posts of responsibility in places such as approved schools, boarding schools and homes for maladjusted children or children with other handicaps, children’s homes, and reception and remand centres.

Applications are now invited for the course starting in mid-September 1964. Candidates must have had at least three years’ residential experience with children. Preference is given to those between the ages of 25 and 45. Some recognized previous qualification in the education or care of children is normally required but may be waived in exceptional cases. Maintenance grants are generally available from the Central Training Council though many authorities are prepared to second staff on pay.

Details and application forms are obtainable from the Secretary, Central Training Council in Child Care (W11), Home Office, Thames House South, Millbank, London S.W.1. Closing date for applications 29th February, 1964.

Correspondence

Coventry.
August, 1963.

Dear Editor,

I read Elizabeth Richardson’s two articles on teacher-pupil relationships with great interest. I would, however, like to raise several issues on which I differ from Miss Richardson.

First, I appreciate her views about trying to harness the emotional forces within a class of children, but I am not sure that her activities with her discussion group would greatly assist her students to deal very fully with emotional problems in a classroom. The context of the children’s situation will be so different that only rather wide generalizations would signify any parallel between the two experiences. I think that many teachers do harness the emotional forces within their classes, that there are many examples, good and bad, of this being done, particularly in the primary school.

Secondly, I am not convinced that strong emphasis upon the exposure of subjective feelings within a group does lead to the more effective pursuit of the ‘traditional’ function of the discussion period. Particularly in the short period involved with Miss Richardson’s group the students might become becalmed in subjective analysis.

Thirdly, interesting as Miss Richardson’s analysis of group behaviour is, it does contain subjective observations and interpretations. Her assumptions about group

dynamics constantly influence her assessment of the group situation. What, for example, was the rôle of the three group members who were not mentioned during her analysis?

Finally, I do not accept that a tutor working with a group of students is simply faced with the dilemma of seduction into group membership or becoming the 'all-knowing' leader. The teacher who works creatively with students is constantly seeking ways of making learning meaningful and involving everyone in the process of discovery. There are many ways of doing this but I am of the opinion that this can best be achieved by a genuine sharing of a common purpose which enables emotional experiences to be gained because they are vital to the things which are being explored, and even in three years of work with students there is not too much time to explore them. This sharing of the meaningful content of a good course is the true meeting of tutor and student, and teacher and child. Group dynamics form an important part of this content and we must thank Miss Richardson for helping us to see some of the group issues more clearly.

Yours etc.,

James F. Porter.

London.
September 1963.

Dear Dr. Myers,

Thank goodness Michael Shayer has come out with it ('Is all well, Brothers?' *New Era* July/August 1963), I have only muttered in private.

About four years ago I too went to an E.N.E.F. occasion and everyone was very nice and very well adjusted. During a group discussion I was described as a 'young teacher' — I was thirty-five and had been in the game since the war years. During a plenary session I raised a critical question — and felt the boat rock. 'Forbidden to criticize — for this would be to exhibit immaturity' says Michael Shayer. Exactly! A cosy and immunizing rationalization.

It's not that there isn't a job for the N.E.F. to do — look around you! But we shan't do it this way.

Yours etc.,

Caroline Nicholson.

Vienna.
July, 1963.

Dear Editor,

Ways of bridging over the Shortage of Teachers in the Developing Countries

The overcoming of illiteracy not only leads to the education of the individual and to higher general culture, but contributes to peace and international co-operation; and the establishment of a general system of education in the developing countries is just as important as the development of economic potentialities. Among the many difficulties involved, that of the shortage of teachers is the foremost. It would be unwise just to postpone these cultural activities until the required number of teachers is available. From earliest times man has longed to teach, to pass on knowledge and facts, to give to others what he himself has learnt. Learning and teaching, therefore, often took place long before there were any professional teachers. In some periods of history, even the art of reading and writing was not always taught by trained teachers.

Now, in the so-called developing countries, there live a great number of educated people, natives, and citizens

from western nations, who have different professions: technicians, doctors, scientists of all kinds, business men, civil servants etc. Even their influence, the success of their activities depends largely on the educational level of the mass of the people. Not only the private interests of such educated people, but also feelings of sympathy for their environment urges them to let others participate in their cultural heritage, to help others rise above their less favourable conditions.

If a great number of these educated people could be induced, side by side with their professional duties (which bring them a livelihood) to take upon themselves an honorary duty in the service of their fellowmen and of society, this would be an important contribution to the overcoming of the shortage of teachers.

It would be fair, if as many as possible of them, for one half day a week (this half day could be made free by re-arranging working hours) or for a few hours in the evenings, could give a few unpaid lessons for the sake of the community.

It would be easy to give these people a few written instructions on how to conduct their teaching activities. Above all, the elements of reading, writing and arithmetic should be taught.

If the appeal to these intellectual circles were backed up by the impetus of a conscientious community-spirit, if, as a result of special propaganda, centres for experiments were established and exemplary work shown, then success ought to follow. Preparatory to this social honorary work, it would be necessary to arrange lectures in western countries for students from the developing countries, or

short courses on elementary pedagogics, and even about the methods used in the teaching of reading. In Vienna the starting of such courses has been discussed with students from Asia and South Africa, and they will begin under my direction in autumn.

A second way of bridging-over the shortage of teachers would be to propagate, as far as possible, self-teaching for those who already know the elements of reading, writing and arithmetic. We have only to think how, in past times, people in the face of difficulties started on the path to self-education. Booker Washington is one of the finest examples of this. Amongst the many thousands who feel the call to educate themselves, there is sure to be a great number who are in a position to extend their knowledge on their own and to develop their education with the help of books and mass media of all kind. Where possible, such people would certainly attend public education courses, and later, some might even be able to take up the teaching profession, or work for the overcoming of illiteracy by doing honorary service for the community.

Should these ideas be welcomed by UNESCO and other institutions, I would willingly be prepared, in collaboration with students from the developing countries and experts from the western countries, to draft appeals and main ideas for these activities, and to submit them to UNESCO, perhaps even to make propaganda for them in a lecture tour.

These are ideas which are rather self-evident and will probably be welcomed everywhere, but that is not sufficient. There are enough ideas in the world — the important thing is to put them into practice. In each country there ought to be an official bureau for this specific purpose: first, to disseminate the ideas, then to organize training courses for teachers; to secure financial resources; to include all voluntary teachers in a common organization and to extend this system all over the country. This could undoubtedly be a wonderful task.

Yours etc.,

R. Bamberger.

Growing up in Karribee

W. J. Campbell assisted by Jan Davies
Australian Council for Educational Research. 30s. Aust.

The sub-title of **Growing up in Karribee** is: 'A Study of Child Growth and Development in an Australian Rural Community'. Part of its value to students will be as a model of its kind. The authors undertook the study of adolescents in a rural community within a hundred miles of Sydney in 1957-1959. They set out, firstly, to identify the behaviours which are expected of young people in Karribee; secondly, to determine the assistance given to children and adolescents by 'behaviour systems' of neighbourhood, homes, school, peer groups and churches; and thirdly to assess the effect on development of life in this typical rural community.

The work was carried out with admirable thoroughness and efficiency. The study of behaviours comprised: acquisition of moral characteristics, preparation for marriage and family life, acquisition of knowledge and skills, getting along with others, achievement of socially responsible behaviour, choice of occupation and achievement of personal and spiritual contentment.

The instruments used to gather data included interviews, questionnaires, diary records, Minnesota Teacher Attitude Inventory, Bristol Social Adjustment Guide, intelligence tests, questionnaires on social responsibility ('What do you think?'), standardized tests of ability in English, Reading and Arithmetic, emotional response tests and many others.

The results, in general, make it clear that 'Karribee was not only a good place to live but was also a good place in which to grow up . . . Karribee was justified in being proud of the contribution that it was making to the growth and development of the next generation of Australian citizens.' In these days of parental misgivings and censorious reports on youthful behaviour, it is refreshing to find some objective evidence that not all the world is destined for the dogs.

Donald McLean.

A Textbook of Health Education

By Dennis Pirrie, Principal Medical Officer (L.C.C.) and A. J. Dalzell-Ward, Medical Director, Central Council for Health Education, with contributions by Winifred Warden and D. Lynton Porter.
Tavistock Publications, 35s.

This book is of a type very much needed by teachers, student-teachers and workers in public health, to put before them ideas of health education in its modern concept and to indicate the tremendous body of experience and knowledge that lies behind it.

There are five main sections: general principles; health education in schools; health services in the school; special approaches; methods and media. Each section is followed by useful appendices. In addition, each chapter has a good bibliography and there are lists of suitable films.

Part I is concerned with the historical development and aims of health education and both its biological and social bases are considered at length. Details of physiology and anatomy have not been included since these can be obtained from various standard works. The

aim is rather to discuss maintenance of a healthy equilibrium.

Part II includes consideration of what a teacher can do to make a school a healthy place for children and how she may use opportunities in the daily programme for health education, both incidentally and in connection with various subjects of the curriculum. Some topics discussed include the necessity to consider motivation in connection with mass radiography and immunization and to understand the principles of human nutrition, bacterial pollution of food, desirability of exercise and education for family life. A chapter is devoted to syllabus suggestions which can be adapted by teachers to fit the situations in which they find themselves. Another chapter deals with recent surveys on children's knowledge of and interest in health. This is followed by a discussion on mental health.

Part III gives a useful summary of the development and present work of the School Health Service, with mention of some ways in which the school staff can promote its aims in the interests of children. Particular attention is drawn to problems of dysentery and athlete's foot.

Part IV includes chapters on some specific problems of today, i.e. foot health, dental care, cancer of the lungs and smoking, and accidents. Another chapter examines the introduction of health education into youth clubs, and is likely to be helpful to leaders.

Part V is concerned with methods and media. It includes ideas of how talks, group discussions and rôle-playing, films, slides, tape-recorders, flannelgraphs, charts and other media might be used for health education. Examples have been taken from actual experience and stress is laid on the need for careful evaluation. One of the appendices gives advice on the making of films, puppets, models, etc.

The lists of various sources and other reference material at the ends of chapters and in the appendices are very useful and it is to be hoped that these will be kept up-to-date. Their presence in the book supports the dissertation in making clear that the educator needs to go very far beyond one textbook in investigation.

It is unfortunate that the book is so costly that many student-teachers will probably consider it beyond their means to buy it, but they can certainly be encouraged to use library copies for frequently repeated reference. It is most desirable that this book should find a prominent place in every staffroom, not only for the use of the biologists, domestic science and physical education specialists with whom people most associate health education, but for all, since all members of the teaching profession have surely an important part to play in its very varied realms.

Eileen W. Parker.

Report

The Educational Research Council

This is, at present, a proposal not a fact.

On 23rd July Professor Lionel Elvin, Director of the London University Institute of Education, entertained the press on behalf of the Heads of Departments, and Institutes, of Education of Universities in England and Wales. The occasion was to give their proposal to establish an Educational Research Council to the press for publication. (The Editor of **The New Era** was away on conference and had asked me to go for her. I was, I felt,

on the wrong side of the blanket at this meeting, but this proved a useful predicament. Of educational correspondents proper, or their representatives, there were fewer than ten.)

Dr. Wall was there — as Editor of **Educational Research** and Director of the National Foundation for Educational Research, but also as himself — and he told us that D.S.I.R. (The Department of Scientific and Industrial Research) reckons that industries which spend less than 5 per cent of their income on research are heading for the high jump. We spend less than .02% of government expenditure on education alone. When Dr. Wall went to Birmingham after the war his research budget for the year was £5. Things are not quite as bad as that now but the proposers argue a strong case for the establishment of a Research Council which should, like the Medical Research Council and D.S.I.R., take responsibility for the overall development of educational research. They make two principal points.

1. Educational research is an essential investment, and it is too wide in scope to be covered by one institution or one type of institution. (The National Foundation for Educational Research, for example, is not and cannot be entirely independent as it is financed largely by local educational authorities and teacher organizations which are strongly represented on its governing body.)

2. Research in the universities is limited too. Lecturers in education 'cannot easily undertake large programmes of research unrelated to their teaching'; and research units, even if they are part of the illustrious London Institute, sometimes have to rely on private financial support to start a piece of work — such as the Augmented Roman Alphabet experiment, for example.

The proposal, which as Professor D'Aeth of Exeter told us has the support of nearly all Heads of Departments and Institutes of Education, is for a council having the same functions and status as the Medical Research Council or the Department of Scientific and Industrial Research.

The Council would have four related functions, namely: the encouragement and support of research, (promoting co-ordination in the relevant fields, distributing support according to an overall assessment of present and future need, and preserving intellectual initiative to the individual workers); the training of research specialists; consultation (with the Minister of Education and other appropriate bodies through committees); and lastly, the dissemination of research findings.

The Council would be independent in status, as is the Medical Research Council. 'We believe that the separation of research from the executive departments of Government is just as important in the field of education, not least when it includes higher education; and that in the long run it would prove an advantage to the Ministry of Education, provided consultation was close enough, especially in dealing with controversial problems.' It would in this case come under the Minister of Science, who is a Privy Councillor but has no department, and it is to him that the proposal has gone. He has acknowledged it and is said to be in sympathy with the idea of an educational research council, but whether he will support this one remains a mystery.

As to membership: the proposal is that the pattern of existing research councils should be followed here, that is, it should **not** be representative. It should have about twelve members 'chosen for their distinction and bringing together wide experience in research.' (The memorandum here made the point that, unlike other fields of research, this one is relatively cheap.)

There are two things that worry me about all this. The memorandum talks a lot about promoting co-ordination

between workers in related fields (hooray!) but if they really mean it, and I am sure that they do, it seems a pity that the field of the study of behaviour, with its vast insights and implications, should be dismissed as being merely experiments with rats. It is of course far more wide-ranging than this — and how blind to suppose that non-verbal behaviour is not highly significant. Just try turning off the television sound (as W. M. S. Russell, author of 'Human Behaviour' reviewed in **The New Era**, March 1962, suggested in a B.B.C. talk called **Animals, Robots and Men**) to see why.

The second thing is more immediately serious. The dissemination of research findings comes a bad fourth in the list of functions. I say 'a bad fourth' because it seems that the proposers would not regard this as one of the Council's 'direct primary responsibilities' — and seem to regard the present state of affairs as fairly satisfactory. This it is not. It is good that over three thousand people read **Educational Research** — but how far and how quickly do its papers penetrate rural primary schools, traditional preparatory schools, urban secondary moderns, and polytechnics? (I know myself of one teacher training college which does not take it.) One of the problems about doing research is that the doers get further and further away from engaging in the practising situation. But I am pretty sure that practising teachers like myself who try to keep up, and to translate research findings into class room experience (and isn't this what it is for? See the N.E.F.'s 'Themes for Study and Action' **International Bulletin Vol. 1 No. 1**: 'The study and promotion of research into better management of schools, and into the improvement of human relations within schools and school systems in the light of the findings of social science') find

ourselves in a minority and carrying an increasing burden. If more and more research is undertaken without any corresponding effort to take it into the schools and colleges, the gap, which heaven knows is vast enough now, is likely to become unbridgeable. I don't know where we will go from there — and I am not very anxious to find out.

Caroline Nicholson.

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President Kennedy's death has shocked and stunned us, as we go to press. It is a tragedy for the world, but it is also a personal grief for millions. We felt that however powerful, he was not corrupted; that he remained responsible to God and to man. We felt that even where his power was limited, he would continue to strive for the human rights of all, more especially of the underprivileged among us. Once again we turn to John Donne, who said what surely John Kennedy knew, that 'No man is an Iland, intire of it selfe . . . any man's death diminishes me, because I am involved in Mankinde.'

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What is the New Education Fellowship?

The New Education Fellowship is an international association for everyone who is interested in better methods of education. It includes not only teachers of children of all ages, training college lecturers and university professors, but also parents, artists, civil servants, sociologists and business executives. This gives it an exceptional range of interests and opportunities.

The N.E.F. was founded in 1921 by a group of educationists working in England, Switzerland and Germany, who felt the need for an independent body to investigate the new ideas springing up all over the world. Headquarters were established in London for general administration and N.E.F. Sections were set up later in each country. Now there are 20 major countries with N.E.F. Sections, and correspondents throughout the world.

The value of the N.E.F.'s work has been recognized by Unesco, who invited it to become one of its consultative bodies and has asked it to undertake a number of important educational projects. These

include a document on the teaching of human rights in schools and another on mental health, which turned out to be one of the most important working papers for the 1953 Unesco Conference on the education of the normal child in Europe.

The N.E.F. believes that the spread of education throughout the world is essential to the creation of real understanding between nations of differing culture and is therefore a means to the establishment of enduring peace.

On the national level, the Sections organize conferences, lectures, seminars and discussion groups, which enable educationists from all over the country to meet and compare notes. At the same time, it gives the young teacher a chance to develop his or her theories and to discuss them with others working in the same field.

On the international level, the work, so far as individual members are concerned, is similar, but on a much larger scale. The N.E.F. World Conferences, the 10th of which was held in Delhi in 1960, are led by eminent teachers and thinkers from many countries, and the conclusions reached have left a profound impression on educational practice in the twentieth century.

Look Out

The International Secretary's Column (10)

James L. Henderson

Senior Lecturer in Teaching of History and
International Affairs, University of London,
Institute of Education.

'What sort of man are we trying to produce? Why should not Unesco bring together scientists to reflect on the meaning of science in contemporary life?' Thus spake its Director General at a recent Executive Board Meeting, and he added for good measure that in 1964 the centenary of Sören Kierkegaard's death would be commemorated by a conference of Existentialist philosophers in Paris. It is fine that these questions should be officially ventilated, not least because they lie close to the fresh initiatives which the New Education Fellowship is taking. We too are concerned with the nature of being, and how it provides a kind of spiritual backbone for the body of education: we too need to understand, in order that we can control, the effects of the latest scientific discoveries. We shall be declaring our interest in these themes and in varying modes of their aesthetic expression through New Education Fellowship Conferences in 1964 and 1965.

Meanwhile, on the fifteenth anniversary of the United Nations Declaration of Human Rights, it is appropriate to consider some of its implications in regard to those questions of authority, increased leisure and the responsibility of living in one world, which I raised in this column last month.

By what right is this authority exercised in the particular home, school and society to which any of us happen to belong. Has it a secular or religious sanction? Is it constant, or does it vary according to circumstance? How far can it justifiably be personified? It would be interesting to correlate the answers to such questions from parents, teachers and government officials in, for example, contemporary Kiev, Saigon, Lagos, Aberdeen or New York. What is there in common in all of these to that 'manifest mastery of the know-how of life', which was the definition of authority offered by a martyr of the German Resistance Movement? How do young children so unerringly spot the difference between rightful and bogus authority?

Some degree of leisure is indisputably the right of every man, and yet there is a formidable section of the human race that does not possess it and also there are many who do possess it, but who have not been educated to make rightful use of it. Perhaps the realization of human rights depends on satisfying the basic needs of the former, which are the condition of their having any leisure at all, and for the latter on deliberately including the art of leisure as part of the regular school curriculum. For

'What is this life if, full of care,
We have no time to stand and stare?'

The responsibility of living in one world can best be exercised by those who defend their own and other people's right to die their own death, not the little death, mere cessation, but the big Rilkean death, the potentiality for which each one of us carries within himself. Education's most vital job is to ensure that this potential is not maimed, either for the individual by the arrest of his personality at its egocentric stage, or for the world population as a whole by its suffering the fate of genocide, for as a species it has barely left the nursery.

At the season of Christ's Nativity it is appropriate to remember that: to be born means to have a right to the kind of life which culminates, at whatever age, not in a futile anti-climax, but as a rich harvest.

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Editor's Letter

10th December, 1963 marks the fifteenth anniversary of the Universal Declaration of Human Rights. We are therefore printing a contribution from UNESCO itself (a chapter from a book shortly to be published) with very great pleasure.

I had hoped also to print a comment on possible changes (or not?) in English Education, to follow the publication of the Robbins and Newsom Reports, and to balance Mr. Joselin's valuable account of secondary education here today. Alas, no-one will write this for us. Indeed, I am told (by educationists) that (since the Robbins report deals with higher education and the Newsom report with secondary education) no single educationist **could** write with authority on both the reports together!

This state of affairs, it seems to me, is the best possible comment on both the reports. Until education can be seen by educationists to be a whole process from birth to maturity, a process during which the personality, the preferences and talents of the child and of the student are given real consideration rather than lip-service, our mass education schemes will remain merely a political game. This is why we publish a fifteen-year-old

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boy's letter: David claims his Human Right to real education (rather than instruction), though he may not win his fight.

Next month, in an issue devoted to Education and World Anxieties, we publish a 'Dialogue for Peace with Elisabeth Rotten': she will then be discussing her present work. But she has always maintained (with Montessori and others) that school should be a co-operative workshop in which the transmitting of information should take a subordinate place. Where N.E.F. members and like-minded fellow-teachers are at work in England as elsewhere, Goethe's Wilhelm Meister's views are often put into practice; but this is usually in spite of, not in accordance with academic thinking.

Next month too we begin our new and greatly looked forward to serial, a monthly tape-recorded discussion between an English group of young secondary modern teachers and their headmistress. They talk about their day-to-day problems in school in a way which I think many will envy, and some I hope will be able to 'copy'.

A Happy Christmas to you all.

M.M.

Children's Literature and the Developing Countries Part II

Professor Dr. Richard Bamberger

President, International Board on Books for Young People.

In the course of various efforts to aid the developing countries it has become more and more obvious that all economic, technical and social assistance is only of real use when combined with the appropriate educational aid. By this means alone will economic and technical aid be properly utilized and the peoples of Asia and Africa protected from the dangers of a one-sided civilization and able to develop their own cultures organically. That the countries under development themselves correctly understand the situation is proved by the national budgets in most countries: the share allotted for education and culture, relatively, is generally much higher than in the Western countries.

For the next two or three decades, however, the majority of children in the developing countries will continue to come from families in which the parents are often not able to read at all or have received so little schooling that they cannot read books. Besides assistance for equipping schools and training teachers, it is also particularly important to encourage children and young people in their desire for education.

In general, 'voluntary juvenile reading' — except in a few countries like India, Pakistan and Nigeria — is not considered so important in the developing countries. Only the production and distribution of books for private reading is considered, as a sort of supplementary 'treat' after the most urgent education shortages have been made good. But such an attitude fails completely to assess the situation. The dangers of a purely utilitarian education concerned solely with technical and economic development have already become apparent. If people only cultivate their intellect in order to raise their material standard, their mind and spirit become atrophied.

The dangers of a purely utilitarian education, dictated by outward necessity, lie in the fact that the educational conception of the free development of individual aptitudes is disregarded in favour of a

one-sided standardized type of training. Whether the aim of standardization (of the consumer-type of the West) is the 'regimentation' of the East or the development of a new hyper-nationalism in the young states is not so important as the fact that real education lies in the development of personal abilities which can best be attained when the individual can seek his own way himself.

Anyone who has studied the biographies of famous people and seen how Amundsen, Edison, Alexander von Humboldt and many others discovered their life-work by reading children's books will know how important a factor of education is the leisure-time reading of a child. Here he makes his first acquaintance with intellectual life, here he experiences personal seeking and finding, here he discovers from an abundance of possibilities the very leading examples which are to guide him.

For this reason, modern school systems have long since ceased to regard leisure-time reading simply as 'reading for amusement'. In many places today a good schoolchildren's library is considered as the 'intellectual central-heating plant' of a school. With supplementary reading it is possible to combine the obligatory school syllabus with the wishes and needs of the young.

To be sure, from the standpoint of educational aid to the developing countries one cannot incorporate these aspects right at the beginning.

We hear too often that in some of these countries the children learn to read within a few years, but forget again because they have no opportunity to cultivate this newly-acquired ability in a pleasant and useful way. From India especially, but also from other countries, it is reported that the money spent in overcoming illiteracy is wasted if no easy reading matter, providing an opportunity to cultivate reading after school and thus to continue personal education, is supplied. Leisure-time juvenile reading for the developing countries, therefore, means to begin with practice-material for the newly-acquired ability to read.

We have also heard that in some developing countries this new reading ability is being abused; this is due to the worst Western symptoms of decadence — the young people are offered reading matter that develops their instincts and desires into

a 'reading mania' and leads to the creation of a new consumer-type, the reader of harmful literature of the lowest order. The Turkish representative, Dr. Vedat Tor, mentioned some crass examples at the IBBY meeting:

'Books exhibited publicly for sale are provided with pornographic illustrated jackets and have titles like "The Technique of Love", "Sex-teaching in 15 Lessons", "Prostitutes Today", "The Lust Market", "The Life of a Fashionable Prostitute", "A Parisian Prostitute", "A Woman with 40 Men", etc. An abundance of erotic books, gangster stories, wild-west publications like "Tex", "Texas", "Taylor", "Tom Mix", "Tony", etc., all of them imported translations, form the intellectual diet of our younger generation.'

To overcome illiteracy in order to make people the victims of the negative aspects of mass media of all kinds is certainly not the aim of educational aid. The comics constitute a special problem; they are by no means to be considered as 'easy reading matter' that can be given without hesitation to children who are learning to read. The language of pictures, accompanied by scraps of conversation, kills the imagination and the power to create mental pictures, and stunts any feeling for language.

Of course there may be certain people who do not wish thinking human beings with individual mental attitudes to develop, and for whom it suffices that people come to let themselves be orientated by films, radio, television and mass pressure of all kinds. We, however, are under an obligation to help people to develop individual intellectual attitudes, to have personal opinions and to progress further individually. This is only possible when those hungry for learning can get in touch with the great people of human history who have not striven after mental uniformity, economic exploitation nor 'leisure-time consumption', but who, compelled by their creative urge, have given of their best in books.

A number of reasons cause us to give such special prominence to literature for children and young people.

Any work of education must take thought for the future. The assistance that we are giving to the young will bear the richest fruit because it brings with it the necessary qualifications to overcome

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superstition and prejudice and to lead to a humane attitude. It is children's books especially, being adapted to individual mental needs and possibilities, that will protect young people from uniformity in a civilization based mainly on mass-media, which is one of the greatest dangers that extremely rapid technical and economic progress brings with it in these countries.

In addition to this, good children's and juvenile books, by their freshness and half-directness, also appeal to other age-groups and represent a popular literature for those sections of the people who have not received a higher education but do not wish to squander their reading powers on trashy publications.

An important factor in this respect, the importance of which should not be underestimated, is non-fiction literature. Of the 350 juvenile books translated with the assistance of Franklin Publications into Arabic, Persian, Urdu, Bengali, Malayan and Indonesian, 50 are works of fiction and 300 are non-fiction. (This percentage is much higher than in the Western countries. Juvenile leisure reading is thus deliberately considered in the developing countries as supplementary to the work of education.) In the countries for which they were translated, the majority of these non-fiction books, which were written originally for children and juveniles, are read just as much by adults eager for education and reading; they are particularly fond of these books on account of their interesting contents and simple style.

The influence and importance of good literature for children and adolescents is by no means to be rated lower in the developing countries than in the West.

The subject, 'Children's Literature and the Developing Countries', also took a prominent place in the interests and work of the International Board on Books for Young People which held a meeting under this title in September 1962. Experts from all over the world — from USA and the European countries to the representatives of Africa and Asia — have drawn up a programme of work, the realization of which should really provide genuine assistance in the field of children's and juvenile literature.

The IBBY — a roof organization to promote juvenile literature which aims at embracing all forces working for the mental care of the young — operates in the knowledge that important stimuli for humane education of the young proceed from children's books, that good children's books serve to promote peace and friendship between nations, and that they are the best protection against moral and mental degeneration and especially against trashy and harmful publications. It is these very characteristics that make children's books such valuable instruments for effective educational aid.

In all work up to the present, books have been given the most prominence. But we must not say: first, school books for general education, and then — after some years — leisure-time reading.

The internationally-known expert, Datus Smith, director of Franklin Publications which produce a great deal for the developing countries, spoke to the above-mentioned Hamburg meeting on this subject. Among other things he said: 'If we do not provide young people with a large selection of other reading matter besides school books, to widen their horizons and promote their intellects and personalities, efforts at education will fail except when judged by the lowest utilitarian standards. For, even for practical applicability, for instance for vocational training, the learning process demands a much greater freedom than purely functional books can ever provide.'

Capital investment is considered everywhere as necessary to economic development and it is generally admitted today that education is the most fundamental of all capital investment, being more important than dams, motorways or factories. And in the field of education, books read for pleasure are the most important. An educational system without these would remain barren.'

During its seventh Congress, the International Board on Books for Young People in various resolutions intended not only to draw public attention to this task but also to lay down a programme for the work of the IBBY itself.

Resolution on the promotion of common production.
IBBY appeals to all countries and institutions concerned with the cultural development of the young Asian, African and South American countries to grant such countries every possible encouragement and to assist them to fight

harmful literature, in particular bad comics which constitute a great danger all over the world. The best way to meet this danger is to produce good and inexpensive books for children and adolescents.

IBBY undertakes to supply all backward countries with useful book-lists and books of all kinds and to open the way to a common production of worthwhile children's literature.

IBBY will promote production and distribution in the developing countries by enabling trainees and learners to work in the publishing firms, libraries and printing-houses of the Western countries.

IBBY does not merely aim at a bestowal of gifts on the developing countries or even at 'intellectual regimentation' of them, but a genuine and sincere partnership and collaboration. Its final aim is the 'aid to self-aid' defined by the Swiss pedagogue, Pestalozzi.

Resolution on the preservation of original work.

The General Meeting of IBBY appeals to the governments of all countries which have recently acquired their independence and to all countries which administer underdeveloped areas within their own territory or overseas. It also appeals to UNESCO in particular, with the urgent request to begin or intensify all work concerned with collecting and preserving the cultural heritage in any form whatsoever of the developing countries. In this way it is intended to make this cultural heritage known in all civilized countries and to enlarge the joint intellectual heritage of mankind all over the world.

In lively discussions about these resolutions a number of tasks were especially emphasized. They are summarized briefly as follows:

1. The establishment of a research team in which representatives of the developing countries work with experts from the Western nations.
2. Co-operation with organizations which already operate in the field of educational aid (UNESCO, UNICEF, individual Foundations, etc.)

3. The starting of a 'book drive' for the developing countries.

4. Strengthening protective measures against the dissemination of harmful literature.

With all these measures the aim is the closest co-operation with the developing countries themselves. In the long run it is not a question of exporting juvenile books to Asia and Africa, but of developing their own literature. This is aid to self-aid in the finest sense. The developing countries need their own authors, they need their own publishers and printers, their own libraries and bookshops. They have, of course, still a long way to go.

In the month following the Hamburg meeting we learnt that these efforts have met with a lively response both in the Western countries and in the developing countries themselves. Ministries of education, librarians' associations and cultural institutions in the developing countries, as well as important cultural organizations of the Western world (the British Council, Goethe Institute, various organizations for the developing countries, etc.) have placed their experience at the disposal of IBBY. We are convinced that UNESCO, whose publications are so informative for our present work of basic research, will make use of this forum of experts.

Whoever visited the exhibition of children's drawings (from the developing countries) which were shown at the IBBY meeting in Hamburg, whoever saw how much genuine artistic feeling and creative power are lying dormant in the children of these countries will also be convinced that literary educational aid such as we are striving for, will fall on fertile ground.

WHY NOT JOIN THE N.E.F.?

Whether you are a parent who cares about his children's education, a teacher, fresh from college or experienced, or are faced with the problems of the young industrial worker, the New Education Fellowship has something to offer you. It keeps you in touch with the latest educational developments and with first-class minds throughout the world. It organizes conferences, lectures, seminars and discussion groups at which educationists from many lands meet and compare notes.

Founded in 1921, one of the consultative bodies to Unesco, it has Sections in 20 major countries and contacts everywhere. Enquiries to the Secretary of your National Section listed on the inside cover or to: The Executive Officer, Miss Y. Moyse, 55 Upper Stone Street, Tunbridge Wells, Kent, England.



Tombi is sad

The Mealie-Cob Doll

Peggie Williams

There was once a sad little Xosa girl. 'Come child, I will make you a smile,' said Makulu¹. They went together to Makulu's precious box that Joseph had brought from Johannesburg many years ago. This box held everything that Makulu owned.

Tombi held her breath as Makulu knelt down to unlock the box with a key, which hung down from her tobacco bag. Many other dingle-dangles hung from this bag, but Tombi had only eyes for the key. Every Xosa woman has a tobacco bag under her apron. The dingle-dangles on these bags make a

Editor's Note

This article was sent to us by Mrs. Zwart after she had read James Henderson's April 1963 **Look Out** in which he suggested that we should consider the educational ingredients needed to promote quality of relationships as a step to world unity. Mrs. Williams, author of 'The Mealie-Cob Doll' is a white South African, an artist. She had observed how the African children in the farm schools could make no sense of their unsuitable English stories, and she began to study African child-life and the way in which the Xosa people transmitted wisdom and knowledge to their own children. 'The Mealie-Cob Doll' is one of the results of her sensitive study.

Mrs. Zwart writes: 'The "way" this mealie-cob doll came about is something we have lost track of in our complicated western "way of life" in the twentieth century. But the "way" is still ours if we rediscover and apply consciously what the Xosa people know simply and unconsciously: it is a real power for good. Because this story is **true**, it is not a parable, it is a living story. It has happened, it will happen again, it is happening. Surely we need to revise our premises, becoming first conscious of our "common origin" of creative intelligence which is an overall appreciation of quality in relationships, (the "Eros shot through Agape"). We may then be shown the "way" a Xosa family still treads, learn what educational ingredients are needed for achieving world unity. Perhaps what the African has to contribute to the concept of "One Man" lies in the direction the Mealie-Cob Doll indicates.'

special click-clack sound as they kick out their long skirts and sway their bodies in the rhythmical walk of the Xosa.

Slowly the lid of the red, shining box opened. Makulu rummaged about inside and brought out a bundle of rags. Tombi's eyes shone. She half hoped . . . could it be . . . ? Yes, it was true. Makulu said: 'Run and fetch a mealie-cob, child!' Oh, joy, oh, bliss — a mealie-cob. Surely this could only mean a mealie-cob doll? Tombi ran as fast as her little legs would carry her to the pile of cobs. The

people saved these cobs to kindle their fires. She chose with care a long, slender one.

Makulu and Tombi settled comfortably in the sun. Makulu made the figure, while Tombi played with the rags and dreamed of her doll. First Makulu took small rags and made two little round bundles and bound these tightly to the cob. Then she took two larger bundles and wrapped them up firmly in a lovely rag with blue daisies all over it. These she also bound to the cob. They were in exactly the right places.

‘Oh, Makulu, it looks like Mama already’, said Tombi with joy. ‘My child, I need your help now,’ said Makulu. ‘I need a rag for the skirt.’ Tombi found a fragment of the red skirt worn by her mother. It was home dyed from ochre collected at the river. The powdery dye came off on her hot little fingers. Makulu cut out the skirt, and showed Tombi how to sew on the black braid in the family design. Makulu left Tombi sewing. When Tombi had finished the skirt, Makulu sewed it firmly to the doll.

Already Tombi loved her doll, and she showed it to her bigger brother, Gwenani. He was pleased when he saw how beautifully she had made the skirt. He felt he must help her to make the doll perfect in every detail. They whispered together and then went to a secret place of his. There amongst his precious things he found two bits of goat skin, just right for the doll’s aprons. Tombi knew exactly how to fix them to her doll — the small piece over the bottom, to keep the mother dry when carrying the baby on her back, and the larger piece as an apron to protect herself when feeding the baby. Next day Tombi couldn’t wait for the time when Makulu would come again and settle herself in the sun. When Makulu came, she said: ‘Now we must make the over-apron. You do the hems and put on the back braid, just as you did for the skirt.’

While Tombi was making the apron, a crowd of her little friends lined up in front of her. They stamped and shuffled their feet² in the dust. They had their dolls strapped on their backs. They called to Tombi and clapped their hands, and made a song of their talk.

‘What are you doing, Tombi?’
(they sang out)

‘Sewing for my doll,’
(she sang back)
‘Don’t be silly, come and play!’
(as they clapped and shouted).
‘No, NO, NO!’
(sang Tombi)
‘Look at my doll!’
(sang Noputti, taking it from her back)
‘It has an over-apron!’
(they all clapped and turned round gaily).
‘Look at mine!’
(sang tiny, six-year-old Nogozele)
‘It has beads and I did them myself!’

They all sang a wordless, high-pitched song, almost like a whistle. It was a very exciting sound, and Tombi changed her position, so that her toes could move in the rhythm.

‘Ho, Ho, Ho, Ho, look at mine, it has a baby!’
‘Look at mine, it has a big doek!’

They turned and in a snake-like movement they danced off, waving their dolls over their heads. They called to each other, making whistling sounds. Tombi shouted after them, high and clear: ‘Just you wait until you see my doll! It will be perfect and have everything.’

She sang about all the things her doll would have:

‘She will have aprons’
(Chorus) ‘Ho whistle ho.’
‘She will have a baby’
(Chorus) ‘Ho whistle ho.’
‘She will have beads, plenty of beads!’

Tombi’s song was getting louder and louder.³ The little girls’ chorus was getting fainter and fainter.

‘Ho whistle ho,
She will have an overblanket.
Ho whistle ho!’ (softer:) ‘Ho whistle ho.’

Until only the little breeze was left; no sound came floating back. Completely content, Tombi finished her apron, and this is how it looked when Tombi was finished. (p. 247)

Tombi was really too young to do the beads. It takes many years to learn to hlolo⁴, and an apron is not an apron without beads. Makulu did not have any beads

left. So Tombi took the apron to her big sister, who was busy making trousseau beads. Only young unmarried girls have beads to hlolo.

‘Please Nomamama, will you hlolo beads on to this apron?’ Nomamama gave a shrill laugh. She always gave a shrill laugh before speaking, because she was a happy girl. She made a lovely fringe on the tiny apron and decorated the black braid.

Shyly Tombi took it back to Makulu. ‘Yoh Yoh Yoh, Yinile?’⁵ Did you do this?’ Tombi rubbed her toe in the dust back and forth. Then Nomamama’s shrill giggle came floating over to them, and Makulu just smiled.

The apron was securely tied on to the doll. Tombi exclaimed ‘Inhle kakhulu!’⁶ She must have a tobacco bag,’ said Makulu. So Makulu made the bag while Tombi made the belt to hold it round the waist. She had a few beads that Nomamama had given her, so she tried her hand at hlolo. When the bag and belt were finished, they made a most satisfying click-clack sound, when the cob was held in Tombi’s hand and moved about to imitate walking.

Next Makulu made the darling little rag baby. ‘Oh, how sweet!’, cried Tombi. ‘We must make a small blanket to hold the baby on to the doll’s back.’ Tombi chose a plain white rag, and carefully stitched a border of floral material round the edge. The baby was ready to go to sleep. Tombi placed the baby on the doll-mother’s back and tied a small blanket round it tightly.

The mother doll was ready for her overblanket. Tombi took a big piece of red rag like the skirt and sewed the black braid round it carefully. This time her fingers flew, and she was soon finished with the lovely black braid design. She took the overblanket again to Nomamama, who smiled into the pleading eyes. ‘Yoh, more beads?’ Come to me later and I’ll have a surprise for you,’ said Nomamama. So Tombi played with the half-dressed doll. Meanwhile Makulu made a magnificent doek in dark blue with a bit of pink pinned to it.

That night Tombi was curled up on her sleeping mat. Her feet were sticking out of her little blanket, her doll was tightly clutched in her hand. The hut in which she sleeps is a huge circle. The children

go to sleep first on the very edges of the circle against the wall. The older people stay a while round the open fire, which is in the centre of the hut.

Tombi’s mother said, as she looked down at her sleeping child: ‘She will be a wonderful needlewoman, when she grows up.’ The old women took their long pipes out of their mouths and in turn they agreed, nodding their heads. They thought about this for a little while, looking into the dancing flames. Makulu spat expertly into the fire, then said ‘She will be a famous doek maker,’ and a picture came to her mind of all the doeks that Tombi would make. There were more murmurs of wonder and agreement. They too could see the doeks Tombi would make.

‘She will get a sewing machine,’ said one old lady, as she dreamed of the future. There were louder murmurs of wonder and excitement. These people did not have a sewing machine, and only a few of them had ever seen one. So you can imagine how they longed for someone to own one. Tombi was gifted and different, she wanted and worked for a perfect doll. So these wise old people recognized the gift, and knew that Tombi would do something with her life. Tombi slept peacefully on, unaware of the blessing bestowed on her.

Tombi was so excited on the day Nomamama said the doll was finished, that she could hardly drink her sour milk or eat her meali porridge. She flung herself at Nomamama. ‘Oh please show me, bonisa, bonisa!’⁷

There, spread on the ground were:

The overblanket. It was transformed into one as lovely as her mother’s very best one.

A pin to hold the overblanket into place.

A necklace.

Another necklace with charms of bark, to keep the baby from harm.

And another necklace of cow’s tail to keep the baby from other kinds of harm.

Tombi clapped her hand over her mouth, her eyes wide with wonder. ‘Yoh, I can’t believe it,’ she said. Tombi gathered up her treasures quickly, her heart full of love and gratitude. Tenderly she wrapped the overblanket right over the baby’s head, just as her mother would, and carefully put the necklaces round

UNESCO's Work for Human Rights *

The Constitution of Unesco, in its first Article, assigns to the Organization the mission of promoting 'collaboration among the nations . . . in order to further universal respect for justice, for the rule of law and for . . . human rights and fundamental freedom . . .' Unesco participated in the preparation of the Universal Declaration of Human Rights and has helped in drawing up the Draft International Covenants on human rights. The General Conference of Unesco, at each of its 12 sessions, has adopted resolutions authorising projects and activities in this field.

Broadly speaking, the organization has assumed two responsibilities: to work towards the realization of certain rights and universal respect for them; and to spread knowledge and understanding of the principles of human rights by every possible means, and above all through education.

I. Realization of Human Rights

The rights on which Unesco has concentrated special efforts are the right to education (Article 26); the right to freedom from discrimination (Article 2); the right to participate in the cultural life of the community and the rights of the author (Article 27); and the right to freedom of opinion, expression and information (Article 19).

The right to education

All Unesco's work for education — whether it relates to the extension of free and compulsory primary education, to educational planning and development, to education for international understanding, to the improvement of general secondary and technical vocational education, to adult and youth education, to the international exchange of information and documentation or to other aspects of education — has the aim of helping Member States to achieve the standards proclaimed in Article 26 of the Universal Declaration. Activities which bear most directly on the implementation of the right to education are mentioned below.

*This chapter is reprinted, with the kind permission of the United Nations, from a UNESCO publication entitled **Teaching Human Rights** (published November 1963 at \$0.35).



The finished doll

the mealie-cob doll's neck. Oh how splendid she looked! Tombi turned to Makulu and smiled the smile she had been promised all those sunny days ago.

1. Makulu = Grandmother.
2. When the Xosa people dance, they don't lift their toes from the ground, the stamp comes only from the heel.
3. Remember that Tombi lives in wide open spaces and it is not a bit rude or ugly to shout.
4. To hlolo is Xosa for 'to create in beads'. Literally: to push through.
5. Yinile means 'what's this'?
6. Inhle kakhulu means 'very beautiful'.
7. Bonisa means 'show me'.

Unesco's work to extend free and compulsory primary education led to the launching, in 1957, of a 10-year major project for the extension of primary education in Latin America. The purpose was to help the co-operating States of the region to reach the goal of providing primary education for all children of primary school age as speedily as possible. Since the initiation of this project, other large-scale programmes for the development of education at the primary and other levels have been undertaken in Africa, Asia and the Arab States. For example, with resources provided from the United Nations Special Fund, Unesco has recently embarked upon a number of important projects for the development of technical and vocational education and for the training of secondary school teachers in these regions.

If the educational goals of the Universal Declaration are to be attained, the advancement of education in schools must be accompanied by steps to provide education for young people out of school and for adults as well. Unesco's action to that end has included the establishment of regional training centres for education for community development in the Arab States and Latin America; assistance to national projects of youth and adult education; the organization of international conferences and expert meetings, and a wide variety of activities carried out in collaboration with non-governmental organizations. A further step of major importance was taken when the General Conference of Unesco at its 12th session (1962) authorized the Organization to assist in the preparation of a massive world literacy campaign. The first phase of the campaign, which would be completed within the limits of the United Nations Development Decade, would be aimed at making literate a total of some 300 million of the 500 million young people and adults now presumed to be illiterate in Unesco Member States in Asia, Africa and Latin America.

Preventing discrimination in education is also one of Unesco's objectives. A Convention and Recommendation against Discrimination in Education was adopted by the General Conference in 1960 'not only to proscribe any form of discrimination in education but also to promote equality of opportunity and treatment for all in education.'¹ The Convention came into force in 1962 and in the same year the General Conference took the further step of adopting a Protocol to the

Convention which provides for the establishment of a Conciliation and Good Offices Commission to settle differences arising between States Parties to the Convention.

In combating discrimination in education, Unesco has devoted particular attention to the problem of ensuring that girls and women shall have access to education. The Fifteenth International Conference on Public Education adopted a Recommendation on this subject (No. 34) directed to Ministries of Education.² Each year Unesco carries out a study of some aspect of the matter and reports on it to the United Nations Commission on the Status of Women. It also co-operates closely with non-governmental organizations working to extend educational opportunities for women.

Freedom from discrimination

Unesco's concern with the problem of discrimination is not limited to the effects it may have in impairing the right to education. The problem as a whole receives attention, and emphasis is given to combating certain forms of discrimination. One of these is racial discrimination.

In recent years Unesco has embarked on an attempt to diagnose the causes of racial prejudice among young people, with the aim of finding ways to prevent such prejudice from developing. An enquiry carried out among young secondary school students in three countries (France, Federal Republic of Germany, United Kingdom) can be considered as the first comparative study of its kind to be made. This enquiry, which has now reached the stage of revision and checking of its complicated statistical correlations, will be published in 1965.

Continuing its series of publications on race questions, Unesco will soon publish a study by S. Zavala (Mexico) on 'The Defence of Human Rights in Latin America (XVI to XIX century)' (series **Race and Society**) and a collective work on 'Industrialization and Race Relations' prepared under the direction of the Institute of Race Relations of London (series **The Race Question in Modern Science**). An important re-issue of recent years was that of the publication **The Race Question in Modern Science**, which brings together the 11 booklets previously published in this series. It presents the point of view of sociologists, anthropologists, biologists, and ethnologists on the

origins and development of race prejudice and demonstrates that there is no scientific justification for racial discrimination.

Two further studies will be undertaken in 1963. One will be a collective work on 'The Development of Race Relations in Africa' (for the series **Race and Society**), which will present contributions by African and non-African specialists. The other will be a booklet on 'The Economy and Race Relations', which will appear either in the series **The Race Question in Modern Science** or the series **Race and Society**.

Reference has been made in the preceding section to Unesco's action to promote educational opportunities for girls and women. The Organization is concerned also with the status and rights of women in a broader sense. Two collective works important for their scope and content, prepared in collaboration with specialists from the regions concerned, will be published in 1963 in their original English versions. These are **Women in New Asia**, edited by Barbara Ward, of London University; and **Education of African Women**, edited by A. Southall of Makerere College, Uganda. These books deal with the social and economic factors which condition the access of women to education and with progress towards the better integration of women into social life.

The Emancipation of the Turkish Woman is the subject of a study prepared by Afet Iman, of the University of Ankara, and published by Unesco. The publication of **The Changing Social Position of Women in Japan**, by Takashi Koyama, should also be mentioned among Unesco's activities in the field of women's rights.

Unesco has also concerned itself with the situation of certain marginal social groups which present an example of life in exceptional circumstances. For example, a study of the nomads of the Sahara, prepared by C. Bataillon, of the Ecole Pratique des Hautes Etudes, Paris, with the collaboration of specialists on chapters dealing with certain tribes, makes an important contribution to knowledge of nomadism, of the conditions in which it develops and of its social and cultural consequences. Mention should also be made of the study by J. Ben David, of the University of Jerusalem, of the agricultural communities established in Israel by the immigrants

who arrived there in great numbers after the second world war. This study will be published late in 1963 or early in 1964.

Besides the activities, studies and publications described above, it has been judged opportune to make a new study of the present state of scientific thought on the concept of race. For this purpose it is planned to convene in 1964 an international meeting of experts (biologists, geneticists, anthropologists, social psychologists, sociologists, economists and jurists) to reconsider the declarations made on this subject in 1949 and 1951 at the initiative of Unesco.

Right to participate in the cultural life of the community, rights of the author

The right to participate in the cultural life of the community and to enjoy the arts implies the preservation of cultural property. An international conference convened by Unesco in 1954 at the Hague adopted the text of a Convention and Protocol for the Protection of Cultural Property in the Event of Armed Conflict.

These agreements came into force on 7th August, 1956. In addition, an international centre for the study of the Preservation and Restoration of Cultural Property was founded in Rome in 1957.

A study of new possibilities offered for the exercise of the right to participate in cultural life is being undertaken in 1963 and 1964. The study is aimed mainly at reaching a better definition of measures likely to facilitate the effective exercise of this right by showing some of the factors which already give the population as a whole access to cultural life.

In the field of copyright, where multilateral Conventions already in existence have failed to obtain general accession, Unesco has drafted a Universal Copyright Convention which provides that in all states parties thereto, works and authors of foreign origin shall enjoy the same protection as is accorded to works and authors of national origin. The Convention came into force on 16th September, 1955. The Intergovernmental Copyright Committee established by this Convention is now studying a series of questions relating to the operation and application of the Universal Convention and to copyright in general. Unesco is currently convening an African regional study meeting in

copyright at which the new nations of this continent will have a chance to examine together the problems concerning authors' rights. Unesco has also recently sponsored an International Convention for the Protection of Performers, Producers of Phonogrammes and Broadcasting Organizations.

Right to Freedom of Opinion, Expression and Information

The right to freedom of opinion, expression and information manifestly cannot be enjoyed if adequate facilities for information are lacking. As early as 1948 the United Nations conference on Freedom of Information proclaimed that freedom of information 'depends for its validity upon the availability to the people of a diversity of sources of news and opinion'. The conference also declared that freedom of information 'is the touchstone of all the freedoms to which the United Nations is dedicated'.

The United Nations and Unesco have from their inception sought to assure to peoples of the developing countries the facilities they need to be adequately informed. Following a series of preliminary studies, the United Nations Commission on Human Rights in 1959 initiated a plan, endorsed by the Economic and Social Council, under which Unesco would carry out a survey on the problems of helping the developing countries to build up their information media — press, radio broadcasting, film and television.

This survey was undertaken through a series of regional meetings covering Asia, Latin America and Africa respectively. In conducting the survey, Unesco suggested that for every 100 people in a country, there should be at least ten copies of a daily newspaper, five radio sets and two cinema seats. The enquiry revealed that over 100 countries containing 2,000 million people or nearly 70 per cent of the world's population, fall short of this 'minimum standard'.

On the basis of the survey, Unesco prepared a programme to help the developing countries reach the standard by 1975. The programme was endorsed in December 1962 by the General Assembly of the United Nations, which urged governments and interested organizations to help carry it out. Governments were requested to take the programme into account in connexion with the

United Nations Development Decade. The General Assembly also asked Unesco to keep its survey up-to-date and to continue to further the development programme, including the use of new communication techniques to achieve rapid progress in education. Unesco is carrying out this task in a variety of ways.

Among many examples is the provision of assistance for news agency development, spurred by the formation, under Unesco's auspices, of regional associations of news agencies in Asia and Africa. In addition, the training of journalists is promoted through the granting of fellowships and the holding of regional seminars. Unesco also sends experts to help countries build up their radio, film and television services and train staff in the use of these media for education. Finally, Unesco is making a study on how space communication through man-made satellites may be used to promote the free flow of information and rapid progress in education in all countries.

Freedom of information, as defined in Article 19, comprises freedom to seek, receive and impart information and ideas 'through any media'. Unesco has prepared an international agreement abolishing customs duties on books, publications and other materials of an educational, scientific and cultural nature. Unesco has also submitted to the competent international conferences proposals which are designed to promote the free flow of information through a reduction of postal and telegraphic charges and of the transportation costs for individuals engaged in educational, scientific and cultural work. It has introduced a coupon scheme as a means of reducing currency barriers to the free flow of educational, scientific and cultural materials and to the exchange of students, teachers and research workers. Unesco is helping to improve techniques and develop information media. It is also publishing reports and studies designed to draw public attention to the obstacles impeding the free flow of information between countries.

Here it might also be mentioned that, in response to the Economic and Social Council's resolution 803 (XXX), adopted in July 1960, Unesco is engaged in studying the possibilities of formulating principles which might serve as guiding lines for international action regarding relations and exchanges in the fields of education, science and culture. Two expert

meetings have been convened for consideration of this project and a draft text has been submitted to Governments and international organizations for comment. The matter will be considered by the General Conference of Unesco at its 13th session in 1964. Throughout the work, particular attention has been given to the Universal Declaration of Human Rights and especially the clauses in it which concern international relations.

While Unesco has concentrated on the realization of the specific rights mentioned above, it is concerned with the realization of the full range of human rights and its work as a whole contributes to their achievement. An illustration of this broader concern can be found in such resolutions of the General Conference as that adopted at the 12th session on Unesco's role in contributing to the attainment of independence by colonial countries and peoples.

II. Dissemination of Knowledge about Human Rights

If efforts to promote the realization of human rights are to be successful, they must have the widespread support of an informed public. The dissemination of knowledge about human rights is thus an essential part of the task. Unesco provides information for the general public and encourages teaching about human rights in schools and other educational institutions and in programmes for youth and adult education.

Information for the General Public

One of Unesco's first major publications in this field was **Human Rights — A Symposium** (1949), in which some 30 contemporary thinkers and philosophers expressed their views on the question of fundamental human rights. This was followed in 1950 by a Human Rights Exhibition Album of 110 illustrations portraying the struggles and victories of mankind in the realization of human rights. The documents collected for the album were also used in the preparation of a series of filmstrips issued in 1952. In the same year two studies, **The Right to Education** and **Access to Books**, were published. Mention has already been made of the continuing series of publications on the race question.

Materials issued in recent years have included photographic display sets 'For All Humanity' [1958], 'The Advance of Freedom' [1958], 'For All Children' [1960], 'Information for All' [1961]; a

poster 'All Human Beings are Born Free and Equal'; a colour filmstrip on 'The Rights of the Child'; a number of radio programmes; and a booklet entitled **Towards Equality in Education**, by Pierre Juvigny (1962), which discusses the problem of discrimination in education. One of the volumes of the **Scientific and Cultural History of Mankind**, which is being prepared under the auspices of Unesco, will be devoted in part to human rights as a fundamental principle for all nations and all peoples.

Each year, for the anniversary of the Universal Declaration, the Unesco **Courier**, the official monthly magazine, publishes a special issue on some aspect of human rights. Articles pertaining to the subject are frequently published also in other issues of the **Courier** during the year; in the Unesco **Chronicle**, an official bulletin; and in Unesco **Features**, a news service for editors. In addition, during the past five years, 35 press releases, special articles or background documents have been distributed to some 28,000 outlets by Unesco's press division.

In support of measures to interest the general public in the Declaration and its aims, Unesco Member States and National Commissions are invited each year to arrange observances of the anniversary of the Declaration. On the occasion of the 10th anniversary, it was recommended that special postage stamps be issued, and 35 Member States did so. Similar proposals have been made in connection with the 15th anniversary and by the end of 1962 some 20 postal administrations had already signified their intention to issue commemorative stamps for the 10th of December, 1963.

Teaching about Human Rights

Most educators today would probably agree that one of the responsibilities of education should be to develop understanding of the principles of human rights and to encourage respect for them. Nearly all school programmes offer suitable opportunities for classroom instruction and other activities for that purpose, and the schools of many countries are making good use of them. In 1951 Unesco asked several international organizations of teachers to conduct a survey of what was being done. Their reports contained an abundance of information, often given in the words of teachers themselves, on methods, approaches and materials in use.

These reports were used as working documents for an international seminar on teaching about human rights held in the Netherlands in 1952. Following the seminar Unesco published a pamphlet entitled **The Universal Declaration of Human Rights: A Guide for Teachers** (1963). This booklet contained suggestions for teaching about human rights both in and out of class.

The efforts to prepare a manual for teachers designed to fight racial prejudice among school and college students, which resulted in the work by Cyril Bibby, **Race, Prejudice and Education** (London, Melbourne, Toronto. Heinemann, 1959), have met with considerable success. It has been published in German and in Hebrew and translations in Hindi, Danish and Dutch are being prepared. These translations are not mere reproductions of the original but rather adaptations to the particular situation in each country. The last translation will be the version prepared by the Argentine National Commission with the help of Unesco, which is likely to be published in 1964. A similar book intended for teachers in Latin America was prepared at Unesco's invitation by Dr. Juan Comas (Mexico) and published by the University of Mexico under the title **Educación ante la Discriminación Racial**.

In 1953 Unesco launched the Associated Schools Project in Education for International Understanding, which is intended to assist selected secondary schools and teacher-training institutions in different countries to carry out special pilot programmes of teaching and other activities designed to promote international understanding. It is hoped that these pilot projects will serve to stimulate the development of education for international understanding in schools generally.

At the first planning meeting, the representatives of the schools then participating (33 secondary schools in 15 countries) chose human rights as one of the themes to be proposed to schools for their experimental programmes. Today some 260 secondary schools and teacher-training institutions in 43 countries are taking part in the Project. Many of them have concentrated their special programmes on some aspect of human rights. Their experience has proved to be a valuable source of useful examples and practical suggestions, some of

which are given in this booklet. Their work has also provided the basis for the Unesco booklet **Education for International Understanding: Examples and Suggestions for Classroom Use** (1959), a chapter of which is devoted to teaching about human rights.

In connexion with the Associated Schools Project national seminars and meetings for teachers have been held in a number of countries and regional seminars have been organized for Member States in Europe, Latin America, South and East Asia and the Arab-speaking countries of the Middle East. At each of these seminars, approaches, methods and materials for teaching about human rights have been among the topics for study and discussion. It is expected that the experience of participating schools in this field during the past ten years will be summed up at a meeting of representatives of Associated Schools throughout the world, which will be held in December 1963, coinciding with the 15th anniversary of the Universal Declaration of Human Rights.

Teaching about human rights also has its place in Unesco's programme on out-of-school education for youth and adults. For example, seminars for youth leaders on the prevention of racial discrimination have been organized by the Unesco Institute for Youth at Gauting (Federal Republic of Germany). Unesco also co-operates with non-governmental organizations in projects designed to further the realization of certain rights for young people — for example, the right to education and the right to participate in cultural life — and to educate them in the principles of human rights. Similar action has been taken in the field of adult education.

This summary account of Unesco's work for human rights is necessarily incomplete, but will perhaps serve to suggest the scope and character of the organization's contribution to the immense task of achieving for all people the rights proclaimed in the Universal Declaration. The impact of its efforts is evident in many ways in many places, but there are no grounds for complacency. Something has been accomplished, but much more remains to be done.

1. For the purpose of the Convention, the term 'discrimination' includes any distinction, exclusion, limitation or preference which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the effect of nullifying or impairing equality of treatment in education.

2. The annual International Conferences on Public Education are convened jointly by Unesco and the International Bureau of Education. These Conferences have made numerous recommendations bearing upon the implementation of the right to education. The interested reader is referred to the collected edition of the Recommendations (Publication No. 222 of the International Bureau of Education, Geneva, Switzerland).

On Our Own Feet

Colin Mortimer

English Teacher at Chetham's Hospital School.

As a boy of six, I lay in bed with measles, slowly reading the story of Robinson Crusoe from a big, red book. Even more wonderful to me than the famous footprint in the sand was the izzland itself.

When my eyes became tired, my mother began to read aloud to me and upon her lips, the story's setting suddenly changed from the enchanted izzland to a common or garden island. From that day, the prison house shades began to close. But words were still magical: mysterious like Eritrea, ticklish like Hamilton Academicals, funny and obsessive — like 'to-day'.

It was many years before the discovery that a passion for words had anything to do with poetry. Poetry did not come out of inverted commas for me until I was almost twenty, and this late conversion, together with a private hope that everyone may have an izzland, probably explains both my missionary zeal as a teacher of poetry, and the premises upon which I have based my work. These are:

That nothing, unless it be a deep antipathy, is to be taken for granted about poetry in a grammar school.

That every child feels life keenly and has a natural delight in words.

That every child can be taught to express and then organize his experience vividly in words, the result being a kind of poetry.

That a child who writes poetry is likely to become a more sensitive reader and more valuable critic than one who does not write poetry — even though he may not become a poet.

In a sense every lesson must be a poetry lesson. Any Science Master who cannot feel and communicate a sense of wonder is failing in his job and helping to

create and to perpetuate the myth of the Two Cultures. In an English lesson there ought to be delight in grammar and syntax. And a class that can enjoy mastering exact expression and orderly arrangement is preparing itself no less for poetry than for prose. If children revel in language and experience, poetry will come, and they will come to poetry. It is probably a good idea not to mention the piously loaded word 'poetry' at all in the early stages. The most important thing is to make pupils believe in the value and wonder of themselves and of their experience; help them to release words and to find and respond to rhythms that will give form to what they feel. What follows is an attempt to describe some of the methods and devices which have helped me during the last five years. They may be valueless to anybody else anywhere else. I offer them, with examples of boys' work, not as a prescription for others, but merely as a description of one man's way with words. The approach has been empirical, little having been formulated until after the event. One hopes ever to preserve a capacity to be surprised by events, by children, and by words.

I am particularly fortunate in the school to which I have been appointed. Chetham's Hospital is a small school for boys, housed partly in beautiful Fourteenth Century buildings and partly in a pleasant new block. It has a long history as a Hospital School, but became an Independent Grammar School less than twenty years ago: it is at once a pioneer and the custodian of a long and fine tradition. Here the individual talent can flourish. The Headmaster is one of those leaders whose genius is for creating conditions in which his men can work; and his men are enthusiasts. Thanks to the Music Master, there is hardly a pupil who cannot read music, and the boy who cannot play at least one musical instrument is exceptional. In such sympathetic surroundings, an English Master has everything in his favour.

The first thing has been to encourage the class to become acutely aware of their five senses.

After a few simple relaxation exercises, they sit with their heads on their folded arms and with their eyes closed. They are asked to explore each sense in turn: to listen to the creaking of chairs and the

sound of breathing; to smell the desk top; to feel knees against desk and nose on arms; to taste teeth and lips. Verbal stimuli are important at first, until the class become accustomed to this exercise. When they open their eyes, they are asked to look at the grain of the desk lid and to see what pictures they can find. For homework they might make a list of things they see by looking at familiar objects afresh: for instance, the fact that every neon sign has a fireman's switch adjacent to it. They can chat about some feature of their home— a mark on a cupboard, for example — at which they can never look objectively because it has always held a picture for them.

Once the class is in a receptive mood, one can start to play with words, using them, at first, more as pieces of coloured glass than as symbols of meaning. The boys are encouraged to respond to the sound of words: some remote or even foreign, some familiar. They are asked to write down, without thinking or waiting, their favourite words, their most beautiful words, their ugliest words and their funniest words. Here are a few examples which I found illuminating:

Favourite:	world, victor, antimony, branch, yeti, supple, sarcophagus, badger, silhouette, lexicon.
Most beautiful:	frock, lagoon, butterfly, finesse, mirage, swift, cool, blossom, May, sky, phantasmagoria.
Ugliest:	frog, soot, varicose, igloo, grudge, klaxon, hunch, gratuitous, phlegmatic, bus.
Funniest:	tongs, mouse, bogle, snout, virago, beaky, peccadillo, tickle, Tolpuddle, sheep.

From a discussion of these lists, it is possible to begin to talk usefully about the various qualities of vowels and of plosive and liquid consonants. When a pupil owns a word, he begins to take a proprietary interest in its current value.

It is always interesting to read out words whose meaning will not be known to a class, and then ask them to write down accurately what they think the word ought to mean. A kyloe, one of a small breed of long-horned Scotch cattle, (O.E.D.), was anything from a kite or an ignorant young Chinese, to a tropical bird, or Spanish sugar. Again, to create flexibility and a quick response, the class are sometimes asked to draw the shape that comes into their heads — if it does — when a word is

mentioned. The results are always surprising, but sometimes a pattern emerges. Small is often round in shape, little has points, and tiny is a speck.

In the list of favourite, beautiful, ugly and funny words, many are long words. Quite often the longest words are chosen by the youngest boys, and this is of the greatest importance in teaching vocabulary. Young boys love long words, particularly if those words can be used irreverently or as terms of abuse. They enjoy obstreperous, cantankerous, obtuse, prevaricate and procrastinate, and can deliver these roundly and with good tone. One boy recounts how he uses such terms as 'nefarious, invidious dissimulator' on his younger brother, speaking it gently and with a smile to see if it will be accepted as a compliment. Of course, in a vocabulary lesson, one works towards an exact definition and the precise use of words. But when a boy offers, without dishonesty, the information that a certain substance makes a steak tender and truculent, a vocabulary lesson becomes a poetry lesson by divine coincidence.

As soon as words have become fun, the class can begin to write poetry. At first their minds are often laden with stodgy rhymes and lolloping measures. I use the term mouldy for this condition, to signify both stale, and being encumbered with old matrices into which children have nothing to pour. These old moulds should be not so much destroyed as stored, out of sight and out of mind, until they are required; the rhyming couplet, the sonnet and the ballad will return — but at this stage they must be neglected.

Now is the time to become aware of dreams and of the streams of consciousness. We try to find and to tap this strange and deep river that goes on and on and on, and from which can be drawn the freshest, most sparkling waters. We talk about dreams and the way 'the fragments fly like chaff.' All of us have recurring dreams, and we discuss these, though we do not dwell too long on the nightmarish.

Then we begin to try automatic writing. Some find this hard at first — the blockages are too strong. But at least no one sniggers now at such strange goings-on. The class are given five minutes to write all they can as quickly as they can, not stopping to ask whether it is sequential or sensible. At first one offers verbal stimuli — one speaks such archetypal words as stone, sea, shore, wind, and these set up

strings of associations. Some of the pieces will be fascinating, others mere lists of words. It always encourages a class if one contributes one's own page of writing.

From this lesson, when it is successful, comes a true sense of delight in language. The most fantastic juxtapositions of words and ideas occur and these, read out, are greeted with joy and mirth. A composite poem is built up on the blackboard. The boys read out their pieces and by common consent phrases that are alive (we use the term dead, or alive, about phrases) are published from each. These are then shuffled and joggled until they make a pleasing pattern. If this turns out to be rhythmic, all the better. We are now learning where originality comes from — to recognize it, to applaud it. Above all, we are learning to eschew the cliché.

For homework the class try to shape little poems based on the gold in their efforts at automatic writing. Brief examples must suffice:

An iron-headed monster came,
Ploughing its path, and that tiny silver ball
Was swallowed with the sand.

Here is the knot where my arm grew
Here is the lumberjack's mistake.

Historical fellow, mistletoe,
Ancient chap, moving greenly in sooty places.

An interesting and useful diversion is to play Coincidences. The class is divided into two. Each of the members of one half thinks of a simple adjective and members of the other half, of a simple noun. Quite arbitrarily one boy is selected from either side, and the adjective is uttered, followed quickly by the noun. Sometimes the resultant pair is dead, sometimes it is alive. We have had wet lantern, polished agony, brown chapel, loud lemon, salty parcel and magic blowlamp, among hundreds of others. This game shows the class that a word need not be long or unusual to be effective and new.

Colours as titles often produce splendid pieces of work:

I can hear the rippling red
On the water's edge.

I can feel it on my cheek,
And it goes in my mouth when I speak.
The wine bottle falls to the ground,
And gives out a reddish sound. (Form One)

Brown is neither sharp nor mellow
Brown is neither red nor yellow
Brown is autumn
Autumn, August
August soft.

Brown is neither sharp nor mellow
Brown is neither red nor yellow
Brown are larches
Larches, branches
Branches bent. (Form Three)

It should be noted that at this and every stage, we believe in these words because they are ours: and because they are ours and magical, we sometimes call them poetry.

Exercises in rhythms are always fun. A rhythmical pattern, say a military tattoo, or a waltz or a cha-cha is tapped or clapped until it pulses through the blood. While it continues percussively, words are supplied by the class and written on the blackboard:

Brush your shoes
See you put some polish on as well.
Wash your face, etc.

This exercise can be tried again later with, for example, the rhythmical pattern of 'Go and catch a falling star.'

By this time, boys begin to write unselfconsciously and for pleasure. One must be particularly careful now to let a boy find his own subjects, and to treat his humblest efforts with great sympathy and encouragement. In this way different styles and attitudes begin to emerge. All boys are writing by now, one hopes; some are creating; most of them have a special book in which they keep their collected works. If the poems reflect the teacher and not the writer, the teacher is failing. One imposes for exercise only.

It is interesting to note that even during the earliest and most nonsensical efforts at composition, both in class and in private, there is scope for selection. This will ultimately become a true sense of form, and form is something to be arrived at rather than departed from.

Here are a few quotations from free verses. Some of them arrive at rhyme, and this is excellent; others are strongly alliterative, and alliteration as a source of rhythmical vigour is deeply rooted in our poetical heritage and in all our children.

Can we stop it?
The habit is so obstinate.
O try, O try
To defy
The little germ, the habit. (Form One)

Measuring money
Pleasing people
Talking toffee
Calm and carefree
Is Mister Mosta
Master of money
In our new bank. (Form Five)

There lies the weeping and wailing weed within
Dancing and dodging between each dead dogfish.
(Form Three)

Rust crept over my shoulder
And under the door. (Form Three)

The eminent peak sat
Above the mist
Like a bud above soil;
It shone in the fading sun,
Like a piece of glass
Catching the light. (Form One)

All around is the yellow sand
Which bangs in the black sun. (Form Four)

Once in blue
Monday was
Once he was happy,
Like red for Wednesday. (Form Five)

To tread with bare
Feet on the thistled ground
Till the dew settles green on the cold boy,
Full of his uncreative share. (Form Six)

In my mind I saw a picture.
It was blurred at first, but
I soon saw what it was,
And it was a hill;
Yes, a hill, but it wasn't ordinary.
This hill was covered with a
Blanket of brilliant red poppies.
The sight of them dazzled me.
But there it was:
Countless fields of ruby red poppies. (Form One)

In a boundless, rimless
World, see a speck swim, press

To the curve, the world's arc.
Not a hawk, but a lark. (Form Five)

After spreading themselves in words, the boys are encouraged to aim at compression and economy of expression. Here are two examples of economical writing, one in prose:

Inky blackness
Inky blackness
The seaweed grows
The seaweed grows. (Form Two)

The lemmings swam out to the sea, straining to achieve
their goal.
The strong ones drew away, and a few of the weak ones
slipped under.
'We're winning, we're winning,' the strong ones said.
(Form Four)

The first piece is entitled 'Madness,' and the second is an example of what we call pebbles in the pool — a way, I suppose, of saying metaphor or symbol.

Once a class genuinely cares about words, it is possible to introduce the pupils to the work of poets other than themselves. The poets who have been most influential — germinal, in fact — at Chetham's have been Pound, Eliot, Graves, Frost, Dylan Thomas, Hulme, and Auden. The poem with which we begin is 'The Seeing Eye' by Ezra Pound.

Imagist poetry seems to be far more successful as a starting point than narrative poetry, ballads, or conventional lyrics. The boys like the wry, the brief and the startling. Graves's 'Grotesques' always surprise, and Auden's 'Gare du Midi,' often occupies two or three lessons. Among longer poems, 'Fernhill,' 'Prufrock,' and 'Mending Wall' go well.

Verse-speaking is of primary importance in our work. As so much of the meaning of poetry is in its sound, clear and sensitive speech is essential; so, as a teacher of English, one feels obliged to learn at least something about voice production and the mechanics of speech. A useful by-product of our annual Elocution Contest is a Silver Collection with which we purchase long playing records. We now have a collection of some thirty discs, ranging from poems by Yeats, Eliot, Hopkins, Donne and Wordsworth, read by actors, to selections of poems read by their authors. Younger boys are particularly responsive to poets reading their own work: one or two boys can give passable imitations of Yeats's

inflection on 'Bee loud glade.'

Like any workman, a teacher of English can do a better job if he has good tackle. Mechanically, our school is splendidly equipped. As well as a first class tape recorder and a permanent fixed turntable and amplifier, we have equipment in each classroom for the reproduction of sound. A surprising number of boys come to poetry by way of the spoken word. Thereafter they are likely to use the library, which, being already strong in standard authors, has recently been increased by forty volumes of modern verse. Collected works seem to be more successful than anthologies. Boys are encouraged to discover their own poets.

On one occasion, after some time had been spent in class on poems of Hughes, Gunn, Larkin, Redgrove, Scannell, Blackburn, and Elizabeth Jennings, one boy announced that he had discovered in the library a more modern and better poet than all of these, by the name of Spender.

Casual encounters are often more fruitful than formal library periods. A young boy pushes a single poem or his complete, brightly decorated works into one's hand. He must be given high praise and, if there is time, collared and introduced to Dame Edith Sitwell or Kipling in the library. As our school is so small, we can borrow books at any time with few formalities. This makes it possible to strike before the iron goes cold.

The time comes when work on metre, stanza forms, and prosody in general can be done. The approach to this must be direct and uncompromising. There must be no sugaring of the pill or avoidance of the difficulties. In the early lessons, freedom of expression has been at a premium; now nothing is so desirable as control and the mastery of technical skills. Freedom and control are separately and positively taught. These two extremes are then left to effect their own balance — fight it out, if you like — in the boys' imagination. That this will happen is one's article of faith as a teacher. If all goes well, expression is becoming art at this stage and, without knowing it, the boys emerge, according to their natures, either as Romantic or Classical poets. They have worked out for themselves, within themselves, whatever may be meant by these terms.

But although one looks prosody straight in the eye,

the lessons on technique need not be dull.

When classes have dealt with the metrical feet, they have found it entertaining to identify their own surnames as iambus, trochee, anapaest, dactyl or amphibrach. The largest proportion are vulgar trochees, and Macfarlane, the amphibrach, was unique in his form.

The various metrical feet are tapped and di-dummed and then words are fitted to them. With young boys this becomes a game: one pupil prescribes the foot and the number of feet, and another has to fit the words to it.

di di dum di di dum

There's a hole in your thumb.

As the class becomes expert, a more complex recipe can be put on the board and after it has been di-dummed, words are fitted:

- - / - - /
/ /
- /

There's a man with a gun

Run, run

You crumb.

Soon the qualities of the various feet can be discussed: anapaests trip, dactyls hobble, spondees command or trample or explode. The difference between an iambus and a trochee is the difference between a cricket stroke with backlift and a discharge from a gun followed by a recoil.

Now blank verse can be introduced. This can be related to Shakespeare. (Each boy is expected to possess a complete Shakespeare.) Blank verse is five di-dums. The teacher says 'Di dum di dum di dum di dum di dum' and then points to any boy. If the boy fails to supply words on cue, he is a silly. When these lines flow, one can play with them and concentrate on meaning; when they become monotonous, one can introduce the class to caesura and enjambement.

After blank verse comes the rhyming couplet. We make some attempts of our own. Here is an example from a Senior boy:

Tomorrow's Epitaph

Half-drunk, besotted, mesmerized with wealth,
Material comforts, peerless health,
This oozing soft-boned generation
Bred lifeless fools, who, yielding to temptation,
Built bombs of secret, unforeseen dimensions
To clarify, by war, their last dissensions.

Something went wrong — each blamed the other side —
And, by and large, they nearly all were fried.
Wrote one survivor, when they all were gone:
'At least they died with velvet slippers on.' (Form Six)

After our own attempts we study Pope's polished work.

The Spenserian Stanza is important because the class learn to appreciate tapestry effects. They notice how the second rhyme becomes primary in the second quatrain and how a cunning couplet occurs as a link and again at the end of the stanza. The extra foot in the last line brings one to a fine halt, but it is the dickens of a job to get started again.

Some boys take to the sonnet and make it their own. The subjects are now completely personal and the feeling genuine:

Boccaccio

Once they would meet at church, but now they pay
Their shilling for a steaming plastic cup
One quarter coffee, and the rest filled up
With froth. They straddle stools with great display
Too conscious of themselves and their array,
Beneath the painted skies and sun's syrup
Seen through wrought iron grills, they shake ketchup,
Gesticulate, intent to have their say,
Each word flamboyant as the eyelid greens
And pale pink lips. The boys conceal cocoon
Manhood in husky sweaters which balloon
Their confidence. Peacock and tender teens.
Seeking a meal, I blundered in to see
Their faces turned as one to stare at me. (Form Four)

Negative Capability

And without any reason she began
To smile; laughing together, they felt love
Spontaneously. They did not need to prove
That it was there, or clumsily expand
Their thoughts in words, for, sitting hand in hand,
They knew, and were too satisfied to move.
They never tried to place themselves above
The level of the simple things that can
Alone preserve love's charm, since there had been
No need to think importantly. But when
They had to part, they dwelt on love, and in
This way began to search for reasons. Then

They drifted out of touch, as if alone.
Because they looked too close, the charm had gone.
(Form Six)

It was boys in Form Two who started the craze for the villanelle. They heard William Empson's recording of 'Missing Dates' and were excited both by the words and the manner of delivery; sometimes the poems least understood are the most influential. Many boys attempted the villanelle. One boy was overheard telling another that this verse form was simply five threes and a four, like an order for fish and chips. Here is one of the best so far:

The last bomb has fallen, and we are free,
So you will find a hushed, somnolent land.
A bird fell dying from the knowledge tree.

Its crusted eyes, dimming, can only see,
Too clearly see, man's crucifying hand.
The last bomb has fallen and we are free.

Three times the bird laughed, proud in agony.
Seven darts, symbols, fell at God's command.
A bird fell dying from the knowledge tree.

God watched the bird, with awful misery,
As the pierced bird's blood cleaned the dying land.
The last bomb has fallen and we are free.

The shriven bird floats sacrificially
On the blood shed for man's imbecile hand.
A bird fell dying from the knowledge tree.

And so, because of man's unending mockery,
The bird flew sadly back to God's right hand.
The last bomb has fallen and we are free.
A bird fell dying from the knowledge tree. (Form Four)

As a change from stanzaic and metrical considerations, a class can speculate about the origins and development of language. In toying with the Bow-Wow, the Ding-Dong, the Yo-He-Ho theories, for example, they will quickly appreciate the nature of onomatopoeia, and the relationship between muscular reflexes and sound and meaning.

In a lesson on the metaphor, it is useful to begin with the idea that man's inventions seem to have been designed in terms of existing things; the horseless and the horsedrawn carriage, the aeroplane and the bird, for example. Boys can ask themselves why so many words derive from the names of parts of the human anatomy. Once they understand that man conceives and names the unknown in terms of the known — and then often forgets that he has done so — they will understand that language is a 'cemetery of dead metaphors.'

The scientifically-minded boys always enjoy the notion that magic was primitive man's way of trying to control his environment: that it was his science, in fact. The class discuss superstition. Most boys admit to touching wood if they say words that appear to tempt providence. And this admission enables the teacher to talk about the primitive belief in the magical properties of words. To possess the word was to possess the thing. Once this is understood, the idea can be suggested that euphemism and periphrasis may be more than mere poetic licences.

As a result of the efforts of two boys, the evolution of our school as what we call a literary microcosm has become possible. They were the first to see the point of our eccentric exercises and the first to become prolific writers. Each, in his way, had a very colourful personality, and each exercised a strong influence upon other boys. Here, by the first of this pair, are some lines from 'A Game of Chess.'

Meanwhile the pastor bishop
White as the woolly flocks,
The shepherd of the aisles,
Stands out of the raging gale
And preaches to an empty land.

The second boy's early pieces were written in a language of his own invention:

Mr. Hasfer and his Dog, Jeremiah

Mister Hasfer	Otum tranda
Svalum ostern	Kirkiz opa
Hokus vya	Halensveen
Jeremiah	Kan survya
Kalunsveena	Inters Hasfer
Interspectus	Jeremiah

He gave readings of these poems to anyone who would listen. Then he wrote a poem whose title only is written in private language:

Feuiyye

The green feuiyye was standing in the sun.
Small and yellow, warm and white
Was the innocence, playing, prancing and posing for poets.

Feuiyye was biting brown, youthful yellow
And green like spikes of grass from a fiery furnace.
My Feuiyye is the happiest soul alive.

Confusion may arise as there are countless cunning
creatures.

But Feuiyye is a flowering friend of mine
Who is also foolish, whistling in the wind for luck.

We cannot afford to whistle,
We must win.

Two boys who are practising poets are far more influential in a school community than any number of masters who merely talk about poetry. Our two soon attracted disciples, imitators, rivals and detractors; they spoke to their contemporaries about things they all understood, though not always in language that was accessible or even sensible. Neither boy was slow to realize how provocative a measure of calculated obscurity can be, and each enjoyed his particular kind of notoriety.

Others tried their hand at writing, and an increasing number of pocket notebooks containing verses began to appear. Boys began to realize that here was a way of expressing and coming to terms with themselves and their environment. Many of the poems were about the frustrations of a schoolboy's existence. An image employed in a number of poems was that of the Co-operative Insurance Building, a skyscraper which stands only a few hundred yards from the school. Some see it as a symbol of aspiration; to others it represents authority, or conscience. To younger boys it is just an object to be wondered at and held in awe:

And it stands
And we stand
And all stand watching
The tubular tower, built by brains.
I watch the builders, girders, cranes.
Danger-men like daffodils
Are blowing in the breeze
Up and down great girders.
They clamber with such ease
And all stand watching
And we stand
And it stands. (Form Three)

Many boys write rebellious lines of varying quality, and some produce most sensitive and disturbing love poetry:

Infinity tree, with big oaken tears
Down its great time-recording stem,
Spoke, just a little gratingly, to them,
The latest couple to carve out their fears.
Love careless they shaped the years.

'Look,' said the girl, as the other carved
Their lives together, 'Look at this one:
Bill and Jean 1939.' (Undone
In war a year later.) Then she observed
One earlier: 1920. (They starved.)

Happily they searched for other dates
And jokes (that aren't for your anthology).
By love they found the grim philosophy
Of the tears upon the stem. It grates,
The voice that tells them of their fates. (Form Four)

Out of all this activity arose the desire for a School society that should be exclusively literary. The Renaissance Society was formed with the express purpose of fostering an interest in creative writing. It is run entirely by the boys and its most fascinating meetings are the Literary Evenings, at which each boy is required to read something he has written. After each piece, a heated discussion ensues, and it is during these discussions that the most useful work of the society is done. When a boy practically comes to blows maintaining a particular position, he remembers both the battle and the critical principle involved.

One boy may read his poem and find it attacked as being mere word music; he may reply that the music is the meaning . . .

But it neither rhymes nor scans! Why should it? Because poetry always scans or rhymes! Mine doesn't. But it has no message! I should hope not. But it's just a splurge — powerful, if you like, but a splurge all the same! That's what the best poetry is. But it doesn't explain life! Leave explanations to the philosophers. But we cannot understand it, what does it mean? I don't know; whatever you want it to mean. But on what grounds do you dignify it with the name of poetry? On the grounds that I have written it and have pleasure from it. But that doesn't make it poetry! Of course it does. How? It is poetry because I say it is poetry. (Impasse.)

One hopes that in this way some of the energies and processes, influences and passions involved in the adult world of literature are being discovered. But if it were left at this, a kind of literary inbreeding would occur. The Renaissance Society has been fortunate in persuading many speakers, several of them established poets, to address the members and to allow them to ask questions. Since the boys write verse, they ask their questions as modest practitioners. When a poet reads a sonnet to them, they feel rather like members of the First Eleven watching a stroke by a Test batsman, and feeling the bat in their hands as they watch.

A real, live poet, beard on chin, published volume in hand, can set a boy's mind alight in a way that no schoolmaster can. His presence helps to break down the barrier that the printed page can create. It would

be good if schools as well as universities could have resident, or at least 'attached' poets. So much interest was created by our picturesque visitors that the Juniors clamoured for a society of their own. They called it The Tsin-Tsu Society and at its meetings they sometimes listened to difficult poetry to see what they could make of it. Fragments from *The Wasteland* appealed so much to some boys that they learnt them by heart.

The School is now about to publish its fourth Poetry Magazine, this being financed partly by the proceeds of a Staff Poetry Reading in which all my colleagues participate. The object of this, and of all that has been described, is to help our pupils to become informed and sensitive readers. If we succeed in our aim, we shall be satisfied. And if, one day, a boy of ours should turn out to be a major poet, our cup would be full indeed.

Changing Patterns of Secondary Education in England *

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Those who are already familiar, to however slight a degree, with the history of the development of education in this country, will appreciate that it is neither an over-statement nor an apology to begin by remarking on its complexity, and that to attempt to convey an adequate picture of it on the small canvas of a single article is a very great risk.

Nowhere is there in so small an area such a variety of processes, such a range of conditions and philosophies, and such contrasts between valued traditions and exciting experiments. It is by now commonplace to remark that all national societies are conscious of change, but few if any can point to so many forces to be held in transient equilibrium during the process as we ourselves. Before moving on to facts and to processes, then, it is important to pursue further the metaphor suggested by our title, that of patterns and weaving: for to trace some of

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the threads in our complex social and educational pattern is like examining the emerging design on a loom, in which attention to details of warp and weft must alternate, and in which each can be fully understood only in relation to a pattern whose conception is still unfolding. If some of these threads are synthetic and some natural, and if their removal or re-arrangement is also part of our business, such contingencies as these add to our difficulties in comprehension but at the same time indicate the urgency of our task. And in this, comparison with patterns in other contexts is an invaluable aid.

We may begin by calling attention to some of the threads which have been long recognized as typical of our people: our own particular conception of the freedom of the individual in relation to social responsibility: our particular forms of social life and of democratic parliamentary government: our marriage of centralized government with local responsibility, fully delegated: interlocked with the foregoing our class structures, plainly evident but hard to define, and ever changing through increasing social mobility: our explicit tolerance of conflicting views and philosophies *within* a society and our insistence on the freedom to express them: our retention of an agricultural economy alongside our development as a leading scientific, technological, and commercial nation: this leading to our development of highly concentrated industrial, urban and suburban communities alongside or not far distant from rural life and its basically different tempo: and finally the dialectic of our conservation and experimentation shown over centuries in our political thought, our varied social and cultural expressions, and in particular in the emergence and in the style of our educational provisions. Only a society with such complex threads in the warp of its pattern could possibly sustain, as we do, voluntary and private education alongside a state 'system', comprehensive schools immediately adjacent to selective ones, a teacher's very considerable freedom and responsibility in the evolution of a curriculum, and a parent's responsibilities and freedoms explicitly stated in our last great Education Act of 1944. And across this warp stretch the wefts of the main Acts, Reports, and official documents. Before moving on, therefore, to the detailed substance of this article, we must isolate and identify some of these salient threads, for it is with these that our present (1963)

decisions on Secondary Education are immediately concerned. The span of time over which we must glance is not much more than 100 years, and as within this period the issues with which we are primarily concerned weave increasingly together over the last 25, it is convenient to carry out our survey in three parts: (1) up to the 1944 Education Act, (2) from 1944 to 1963, (3) basic issues underlying the emergent pattern and of immediate concern today.

PART 1.

Up to 1870 private initiative and enterprise stemming from deeply religious as well as secular roots, together with growing support from the Government, motivated and sustained the slowly increasing provision of what primary education there was. In that year, 1870, the State assumed responsibility for all who did not otherwise have access to an education, and the era of elementary schooling for all began, characterised for many years by its stress on the basic skills of Reading, Writing and Arithmetic (the 3 R's) as the core of a gradually expanding curriculum. Ten years later it became compulsory up to the age of ten, by 1893 to eleven, but not until the end of the first World War in 1918, to fourteen. The turn of the century saw also the establishment of the first governmental Board of Education and the creation of some 300 Local Education Authorities in the principal cities, towns and counties, these 'L.E.A.s assuming from that time responsibility, in collaboration with the central government, for elementary (now 'primary') education, secondary education, and the beginning of higher education in their own areas. Much of our local community sense and spirit as well as the differences between provisions by different L.E.A.s originated at this period.

It is over this period too, the turn of the century, that the main threads of our secondary education emerge from centuries old 'grammar' schools, 'public' (private) boarding schools, and the increasing number of Higher Elementary schools. Of these three the first two enjoyed high prestige gained over the centuries, embodying in their teaching of the grammar subjects an expertise difficult to surpass. By 1918 the manner in which the L.E.A. secondary school regulations had up to then been framed (including the long established

competitive selective examination for admission) and the style of the first School Certificate Examination (1917) reflected this traditional pattern, and by imitation strengthened the tendency to uniformity and inflexibility which was already evident in the secondary schools, and which still characterises some of our grammar school education to this day.

By 1918 too, other threads had become evident. On the one hand it was becoming apparent to an increasing proportion of the nation, and in spite of some contrary evidence, that educational provision was closely linked with socio-economic class and status, and that though our Elementary Education had since 1902 begun to show some of the signs of more equal accessibility, our secondary education was a woefully inadequate response to the various needs of our adolescents and far too much linked with financial resource and social position. Much of the potential resource of the nation was untapped, and even if tapped, wasted. The 1918 Education Act therefore, passed in the understandable flush of post-war resolve, charged L.E.A.s with responsibility for the full development of our post-primary schooling, but it is sufficient for our purpose to remark that the spiritual debilitation in the post-war period together with inherent weaknesses in our L.E.A.s prevented this development from materialising to anything approaching the intentions of the Act and the wishful thinking of the nation. The school leaving age was raised to 14 at this time, but by 1930 only 1 in 8 of our Elementary School leavers passed on to the Secondary School (by competitive examination) and only 0.4% thence to University.

On the other hand the war exposed some of the roots of more creative and rational activity, and in the two decades following the 1918 Act the spread of psychological insight into child development, human behaviour and mis-behaviour, is seen in the beginnings of psychological testing in schools, a growing attention in teacher training to mental hygiene; and in the progressive school movement, (largely independent of the state) many new experiments in methods and the expression of more complete philosophies of education. This was the period in which the use of intelligence testing was adopted by many Authorities, both for diagnostic and remedial treatment and through group tests to assist in classification within schools. The

competitive selective tests for admission to secondary schools were on the whole of the conventional written examination type, but in the light of their known limitations and harmful distortions of the learning of less able children, these and other examinations were beginning to be critically examined, rigorously investigated, and compared with the newer 'objective' tests of the educational psychologists. The latter tests were at one and the same time the result of and the stimulus to a gathering wave of research into mental abilities, learning and attainment, personality, and the psychology of normal and abnormal development.

The Hadow Report of 1926 on 'The Education of the Adolescent' reflects the complexity of provisions, methods and developments. It asserted that education should be regarded as a continuous process in which 'primary' (formerly elementary) and 'secondary' are stages and not different kinds of education. After a clear break between them at 11+ there should be parallel types of secondary schooling, in which Grammar Schools would continue to cater for the ablest pupils, and 'Modern' Schools the bulk of the remainder.

During the '30's dissatisfaction over secondary education was exacerbated by growing resentment at the degree of 'privilege' associated with Public School (private boarding school) education and at the still relative inaccessibility of secondary education to lower income groups. On the eve of the second world war a committee brought in the Spens Report (1938) on 'Secondary Education' endorsing the 11+ break and adding 'Technical' as a third type of secondary school, to have an explicitly industrial and commercial slant based on our existing experience of such schooling. In this 'tripartite' system admission to the appropriate school would be by a selective examination at 11+ which it was assumed would reveal academic, technical and more broadly practical types of pupil; and thereafter it was fondly hoped that 'parity of esteem' would induce the sense of equality so urgently needed! But in 1939 the outbreak of war cut ruthlessly across the educational scene, exposing for all to see and know its weaknesses and strengths, ranging from our compartmentalization, our inadequate secondary provisions (especially technical), and our limited views of the function of a teacher, to the resource and adaptability needed to plan wisely for a new Act in a time of war. It is

essential to appreciate that one of the main characteristics of this phase was not its necessary disillusionment but the universal common concern and corporate demand for radical change. We may anticipate by saying that it is precisely this climate of debate and informed criticism which characterises our present stage in 1963.

PART 2.

The 1944 Act initiated several major changes but failed to decide between conflicting issues we have already noted. Briefly, it established the Ministry of Education with a Minister, a Parliamentary Secretary, and Advisory Councils, making Local Education Authorities responsible to the Minister: simplified and defined the structures and functions of L.E.A.s and authorised the reorganization of education in the three stages, Primary, Secondary and Further, the first two being free to all. We are concerned in this article with the Secondary stage, and on the background already sketched we can indicate its main features, together with problem areas. Prior to the Act, state secondary education was available only to fee-payers and to some 14% of elementary school leavers (the 'scholars' selected by local competitive examination). In charging L.E.A.s with responsibility for providing free secondary education for all, the phrase used was '... such variety of instruction and training as may be desirable in view of their different ages, abilities, and aptitudes ... (the 3 A's) ...' and later, that 'so far as is compatible with the provision of efficient instruction and training and the avoidance of unreasonable public expenditure, pupils are to be educated in accordance with the wishes of their parents.' The Act did not specify either the types of secondary school or the possible methods of selection, and as L.E.A.s were expected to experiment a wide variety of solutions has resulted. One L.E.A., London (anomalous on account of its size) gave immediate notice that it proposed to regroup all secondary education on multilateral lines (i.e. differentiated type streams but within one campus): since 1953 this Authority has adopted the policy of building Comprehensive Schools (i.e. all ability levels within one School, divided into streams or sets as necessary and permitting the maximum transfer between ability groups). But though some other L.E.A.s are moving in this direction the main development was on tripartite or bipartite lines. As a matter of historical fact very

few L.E.A.s have been able to offer or develop Secondary Technical Schools, and in consequence the majority of our development has been of 'Secondary Modern Schools' and Grammar Schools, but again with wide variation in the procedures and the curricula. We may now examine two problem areas and solutions in turn.

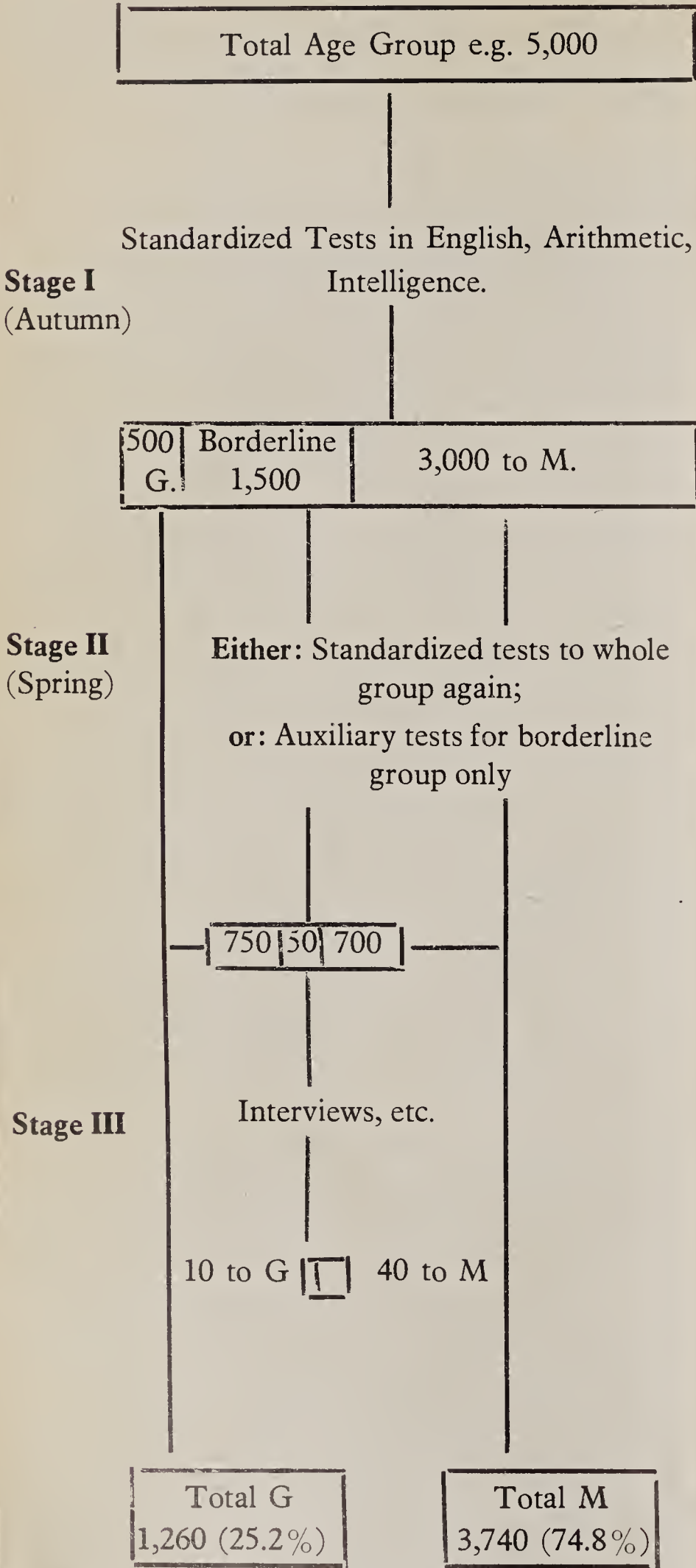
A. Transition at 11+

The reasons given for choosing this age for transition are dubious, dating from the old 'free-place' examinations of last century, and adopted not on rational educational grounds but because of the vast expense of major changes. On physiological and social grounds it may be cogently argued that 13+ would be a wiser choice. The outcome of the assessment at 11 will depend, for each L.E.A., on the extent of its Grammar and Modern School provision, and this varies widely over the country. In consequence, what was intended to be a guidance assessment has become a selective examination with its inevitable effects. The proportion of Grammar School places varies between L.E.A.s from under 10% to over 40%, with an average of about 20% (i.e. 1 in 5). Selection procedures have evolved but though there are many variants they centre on the theme of the use of standardized objective tests in (a) English (b) Arithmetic (c) Intelligence, together with Teachers' Estimates (scaled, to give comparability), the scores on these tests being combined by the use of suitable statistical controls to give an aggregate.

The borderline is usually made as wide as possible and doubtful cases are interviewed by teacher/L.E.A. panels. Most Authorities give such a battery of tests, twice in the 10+ /11+ year, using the best marks, and many are using 'cumulative records' assembled during the four years' progress in the Junior School. We have not space in this article to show some of the important variants of this process each of which relates to the particular circumstances of a particular L.E.A. and also attempts to minimize some of the inevitable defects of *any* composite selective process, but a typical L.E.A. procedure could be as indicated in diagram 1 with its attendant explanation.

It should be emphasized at this point that the type of standardized tests used, their construction, their administration and marking by trained personnel, results of their use — all these have been the

Diagram 1 Example of a Selection Procedure
(based on several different L.E.A.
procedures)



coupled with an unfinished debate on their justification. Within this debate is the issue of inherited and acquired aspects of 'intelligence' and the consequent involvement with political considerations. At the risk of great oversimplification, however, one may say that if a selective process *has* to be adopted no better tool than these composite procedures has yet been found.

Yet this is not the last word, for three of the most serious criticisms of selection procedures at 11+ are (a) the damaging effect on the teaching and learning in the Primary Schools (b) the depressing effect of the 11+ examination on most of those who go to a Secondary Modern School (c) the impossibility of making at so tender an age a reliable decision affecting permanently a child's future. As to (a) it is a fact that as the prestige of 'good' examination results affects parents and teachers alike, children are under pressure earlier and earlier in the Primary School, resulting in distortion of the curriculum into compulsive instead of enjoyable learning, rigid instead of creative teaching, and at worst psychological disturbance. As to (b) many who enter Modern Schools felt themselves failures, and many still do. But it must be asserted here bluntly that such attitudes vary from school to school and are in large measure a mirror of local adult society. Nevertheless this climate is not conducive to self-confidence or to motivation in learning. As to (c) we have been forced rightly to agree, and to realize that it is the assumed necessity for a selective process that creates the problem, and not primarily the tests themselves. We shall return later to the still deeper issue of the effects of *all* and *any* testing and examinations and their relation to the educative process. Where there is non-selective secondary education¹ all children pass together, between 11 and 12, to the comprehensive secondary school, and virtually none of the above deleterious effects are felt in either Primary or Secondary Schools.

objects of intensive study and research on a vast scale over many years, associated with equally extensive enquiry into the psychological processes to which they relate. There is therefore a correspondingly extensive literature on 'Mental Abilities', 'Attainment and Diagnostic Tests', etc.,

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Table 1.
Pupils in schools, 1961 (from H.M.S.O. Statistics)

	State	Independent	
Primary	4,132,542	177,492	Ind. 4% of total
Secondary			
Modern	1,698,379		
Grammar (L.E.A.)	696,677		
		87,466	Ind. 3% of total
Grammar (Direct Grant)	110,108		
Technical	97,039		
Bilateral and Multilateral	44,166		
Comprehensive	141,899		
Other	150,815		

Table 2.
Pupils leaving school in 1960.

Age in January of year of leaving	(thousands)
14	364.9
15	122.9
16	62.0
17	43.1
18	17.8
19+	2.3

B. Types of Secondary School

Table 1 gives the numbers of pupils in the different types of secondary school for 1961 and the attached proportions are roughly true of the present position. We may now comment briefly on the main types:

(1) Grammar Schools

Ignoring for the moment the vexed question of the fallibility of selection tests at or near the borderline, these schools serve the needs of the most able of 20% of our youth. Entering at 11+ (i.e. by their twelfth birthday) they follow a four-year course to age 15, and as the curriculum and age of leaving are greatly influenced by the public examinations taken in later years we give in Table 2 the numbers and proportions leaving at 15, 16, 17, 18, 19. The General Certificate in Education is a nationally accredited award but the examinations are organized by nine separate Examining Boards, each having its particular style and traditions — even if the latter are progressive. The examination may be taken at Ordinary ('O') Level at age 16, at Advanced ('A') Level two years later; Scholarship

('S') papers are also available. At 'O' Level one or more subject papers may be taken, (the range is from one to as many as ten) and it was originally intended that at this level the examination, introduced in 1951 as successor to the former School Certificate Examination, should be academic in character and suitable as a means of exemption from university entrance requirements. In practice it has become, largely, a school leaving examination at age 16, (as was the S.C. examination at 15 before it) and is in consequence not well suited for the needs of the bulk of pupils, i.e. those who do not wish to pass to university. Our English tradition of a high degree of specialization at VIth form level (age 16-18) adds to the pressure for early academic specialization, and in consequence the influence of examinations as a primary motivator of learning is felt throughout the Grammar School. The necessity to choose early between Arts and Science courses adds a further stress, and the curricular issue of providing a sound 'general education' has emerged in consequence, and though this is debated primarily with reference to the VIth form its mark is evident in much of our grammar type schooling. High academic standards linked to University entrance must be maintained. Bearing in mind that the curriculum, planning of timetable, and even methods of learning vary much from school to school, it is nevertheless reasonable to generalize and say that for at least the first two years, i.e. to 13+ or 14, the curriculum will include English, Mathematics, History, Geography, Science, Religious Knowledge, Art, Music, Physical Education, either Domestic Science or a Craft, and a foreign language, French being the most common. Thereafter the specialisms offered by the school begin to take effect. Where the social and mental climate of the school is warm yet challenging, academic standards are high and are balanced by much creative activity in all fields, but where the view of education is dominated by examinations, learning tends to be rigid and unimaginative, and though examination passes may be high most creative experiences remain untouched.

(2) Secondary Modern Schools

These schools were originally suggested by the Hadow Report (1926), and subsequently justified by largely spurious psychological arguments that pupils could be classified (by 11+) into (1) 'academic' (2) 'technical' and (3) 'practical' types. In fact their origin was due as much to the already

existing Schools — Grammar, Technical, and 'Central' and 'Senior' (formerly Higher Elementary) as to anything else: in short, to administration convenience. It was argued that 'non-academic' pupils of type (3) should have a more 'practical' education and that this should be motivated not by external examinations but by practical interests and applications, with a core of general instruction making for literacy. Schools were encouraged to find their own aims and objectives and with the blessing of freedom from examination pressures many found release from false motives, and have developed a stimulating and vigorous life of their own. It is very difficult to convey more than impressions of their work. Curricula cover English, the Social Studies (e.g. History and Geography and Civics approached through studies of the locality), General Science and Mathematics, Religious Knowledge and Physical Education, and a wide range of practical subjects. Many make considerable use of 'Project' approaches, and for most the educative process centres as much on the social relations and life of the school, its creative work, visits and dramatic performances, as on conventional aspects of learning: in short on the education of persons, in ways appropriate to their interests and abilities, free of the distortions of external examinations.

But though exempt by intention from examinations, an increasing number of Secondary Modern Schools have felt the need for some tangible evidence of an accredited education. This is due partly to pressure from parents and employers and partly to the fact that an increasing number of pupils stay beyond the minimum leaving age of 15. By the early '50's schools had begun to look for suitable examinations, and today a substantial proportion offer G.C.E. courses, or take public examinations of other Bodies, in which their pass lists demonstrate clearly the inherent weakness of the selective process at 11+, for many such pupils could have done at least as well in Grammar Schools. In July 1958 a committee was appointed by the Secondary Schools Examinations Council to enquire into this issue and to recommend, and in 1960 it reported in terms which are still having repercussions. We shall be referring later to the deeper and far-reaching implications of this Report (Beloe Report: 'Secondary School Examinations other than the G.C.E.', July 1958) but must state briefly that whilst rejecting any extension of the use

of G.C.E. 'O' level papers as inappropriate as well as distorting to the curriculum of Secondary Modern (and all non-selective) schools, some examination was desirable and possible. It should be called the 'Certificate of Secondary Education'; it should be taken at age 16; be on a subject and not a group basis; be specifically designed for the ability ranges concerned; and most important of all, 'be largely in the hands of teachers serving in the school which will use them' and be administered by some 20 Regional Bodies with substantial teacher representation. This Report, together with the Fifth Report of the Secondary Schools Examinations Council ('The Certificate of Secondary Education', August 1962) explains in detail how this may be accomplished, and the 'public debate' within and without the teaching profession is now in progress. To such issues we return to Section III.

(3) Comprehensive Schools

We have already referred to London's 1944 decision to establish the new secondary education on a 'multilateral' basis and its first post-war experiments were in this direction. Here and in some other parts of England 'Comprehensive' (i.e. totally non-selective) secondary schools were seen as the solution to the educational as well as the emotional, social (and political) problems arising from the 11+ transition. Such schools are being established by an increasing number of L.E.A.s and we may use the already well developed London plan (forced upon it by the destruction of most of its 1200 schools during the war) to raise typical issues. Again we begin by remarking that they too show a wide variety of interpretations and organization. Their first such school was opened to all the 11+ entry in 1954; by 1961 there were 59 of which about 40% were in new modern-style buildings, and they range in size from a 5-form entry (total roll approx. 700) to a 13-form entry (roll 2000) or more. About one third are boys' schools, one third girls' and one third mixed, the choice between these being at the discretion of the parent but not yet universally available. Entry is on a local area basis together with wider recruitment provided that the needs of the local area are first met, but always on a non-selective basis. It must be remembered that there are still many well established Grammar schools in the London area and that many parents prefer them for their children, though as the reputation of the

Comprehensive School has risen, parental preference has moved towards the latter.

On entry, tentative classification into 5 ability levels is based on the Junior School-leaving Examination (which is not a selective examination) but thereafter organization in these schools differs widely. Two interrelated aspects of school life must be distinguished here (for convenience in description), the academic and the social-pastoral. School organization ranges from those adopting a 'horizontal' classification based on age levels, and necessitating a range of ability levels in classes or forms within each age group, and covering their social and pastoral responsibilities through class-teachers; to those adopting a 'vertical' classification using Tutorial groups of 30, covering the whole age and ability range in any one group. In either system suitable larger units are developed as 'Houses' (c.f. the Boarding Schools) for social and for competitive purposes as in games. And in between these extremes are other variants such as organization into three broad levels of ability, with subdivisions within. In all schools special provision is made for the lower ability group (say 20%) by means of either special classes, tutorial provision, or a remedial department, such work being normally in the hands of specially trained and qualified teachers. In all such schools, however, easy movement between streams or levels is possible as the progress or difficulties of the pupils indicate.

Broadly speaking the curricula in these schools are based on a common core (e.g. English, Social Studies, the Sciences, etc.) during the first three years, within which faster and slower learners are catered for by variety and level of subject matter as has been indicated. Thereafter choice and specialization in the light of vocational and academic preference becomes progressively more available and in this there is periodic consultation between pupils, school and parents, based on the school's knowledge of local and national employment in commerce and industry, and opportunities for university education. School courses are increasingly related to these ends but never by total specialization, and the central theme of general educational subjects remains.

(4) The Leicestershire Plan

This plan has attracted widespread attention throughout the country (and abroad) and though

still young is being considered as a model, with local variations, by some other L.E.A.s. Until 1957 this County (with a total population about 400,000, largest urban area about 40,000, and a substantial rural population) had organized secondary education as a bi-partite system — Grammar and Modern. The new plan, introduced progressively in two districts in 1957, became fully operative in them by 1959 and is being steadily extended throughout the County. At 11+ all pupils pass on without selection from their Junior School to a High School (initially developed from former Modern School premises) where they remain till 14+. At that age all whose parents wish it are transferred without examination to an Upper School (developed from former Grammar School premises); those who do not do so remain at the High School. This has the effects of (a) eliminating at the same time the pressures on the Primary Schools and the sense of failure in the Secondary; (b) eliminating the stress of external examinations within the years 11+ to 14+; (c) enabling several High Schools to 'feed' one Upper School which can be as large as 15-form-entry or more, though normally much smaller; (d) enabling Upper Schools to offer a two-year-course prior to 'O' level G.C.E., and a further two years in VIth forms before 'A' level G.C.E. It will be seen that this plan has great merit in that it can make very much more effective use of existing schools by adapting them and reorganizing them in groups, than, say, the Comprehensive scheme. The plan is by now well developed and though no children will have been through it from 11+ to 18+ until 1966, and though objective comparison is extremely difficult, external examination results so far obtained show no evidence of inferiority compared with Grammar Schools. In Leicestershire in September 1962, 5,710 pupils transferred from Primary to Secondary School. The selective process still operates for this County with regard to its 14 Grammar Schools and 21 Modern Schools, but there are already 12 High Schools, and the distribution of *total* secondary pupils between those three types is at the moment 33%, 40%, 26%; the latter figure will eventually become 100, as schools of the first two types are converted to what may be described as this Comprehensive, two-tier, secondary system.

Different High Schools in Leicestershire plan their curricula differently, but whilst the subject areas

covered are by name much the same as in Grammar and Modern Schools, the climate of learning is very different. On entry streaming is introduced, based at first on Junior School Reports, but freedom from external examinations enables the work to be approached more liberally and creatively. It is no accident that Leicestershire, which has produced this plan, is a County which is also known widely for much experimental work in the Junior Schools. Radically new approaches in our understanding of mathematical thinking were explored and are utilized, from age 5, and the effect of this new climate is evident in the attitudes and learning in the High Schools. Much consultation is needed between Junior and High Schools as well as between High and Upper Schools, and in this the parents are a constant and important factor.

PART 3.

Current issues and underlying processes.

We are now in a position to review this complex pattern and to select some of the salient threads.

1. **Transition at 11+.** Compulsory schooling begins in England at age 5 and ends after the 15th birthday (to be raised to 16 as soon as practicable). Unless educated independently² a pupil will be in an Infant Department from 5 - 7 and a Junior School from 7 - 11, this comprising his Primary Education. At 11+ (i.e. at the end of the school year between 11th and 12th birthdays) all such children go to another school to begin Secondary education. We have noted that wherever the transition is by selective process, anxieties are produced in the Junior Schools, teaching as well as learning distorted, and curricula constrained; this would be so at whatever age selective transition took place. The total annual transfer is about three-quarter million.

2. **Selection procedures.** (a) a vast amount of research has been devoted to selection procedures but by the criterion of later showing of pupils they appear at their very best to be liable to misplace some 10%. (b) There is general agreement that 11+ is too early an age for any decision likely to determine finally a child's future. (c) Owing to the type-classification of secondary schools much resentment has developed towards the consequent inequality of opportunity. Studies of relation

between educational opportunity and social class confirm the inequality but reveal the complexity of the issues. For example, objective testing (including group intelligence tests) instead of conventional examinations, was introduced after 1944 to reduce the effect of social inequality, with corresponding benefit; but when in 1953 one L.E.A. abandoned intelligence tests, the percentage of boys from working class homes entering local Grammar Schools fell, as shown in Table 3. (d) There appear to be two lines of solution to all these difficulties; either to abolish the 11+ selective tests and create comprehensive schools for all, or to modify the existing secondary schools so that differences and barriers progressively disappear. As we have seen, both processes are emerging.

Table 3.
Percentage of boys entering Grammar Schools, from contrasted backgrounds in one L.E.A. area.

Father's occupation	1952	1953	1954
Professional/Managerial	14.4	20.2	24.4
Manual, skilled/unskilled	51.4	47.8	39.3

3. We have outlined the main school types as Grammar (G), Modern (M), Technical (T), Comprehensive (C) [including Leicestershire (L)]. The commonest organizational patterns are (a) Bipartite (G+M) and a few tripartite (G+T+M), (b) Bilateral and Multilateral (G+M or T+M or G+T or G+T+M) as separate streams in one school or campus, (c) Comprehensive (C or L). Pattern (a) is by far the commonest — 85% of the whole secondary provision. Change is being motivated by socio-political as well as essentially educational considerations, centering on 11+ selection, and also, less consciously, on the issue of early and later school leaving. As the latter is related to motivation during the years 11 - 15 we must refer to it briefly:

4. In 1954 the Report of the Central Advisory Council for Education on 'Early Leaving' stressed the far-reaching influence of home background, and amongst other measures urged increased contacts with homes and with employers. It stressed the need not only for 'extended courses' and for school conditions to be attractive but for financial support for individuals who might otherwise leave. The three main motivations for 'extended courses' are intrinsic interest, relevance to vocation or

employment, and examinations, and it was with this latter issue that the Beloe Report was concerned, i.e. with the need to create a new kind of examination which *could* fulfil all these requirements. The fact that throughout all secondary schooling there has been a steady rise in the numbers staying on at all age levels from 15 proves both the need and its urgency. But whenever and wherever such valid goals and conditions exist, not only will pupils stay on but the motivation and sense of fulfilment in the years 11 - 15 rise correspondingly. We must therefore examine 'examinations'.

5. The General Certificate in Education was conceived in relation to academic courses in Grammar Schools, directed to preparation for university entrance. As secondary education has become more available to an increasing proportion of the age group 11 - 18 and as more leave at later ages, this examination has become less appropriate to an increasing proportion, especially those in non-selective (non-grammar) schools who, by 1955, accounted for about one-third of all 'O' level candidates. In spite of the careful preparation and administration of this examination it has become clear that it has the effect of making school syllabuses narrow, learning tend to become memorizing, and education depend on external examination for its basic drives. On reflection we may assert that these are almost inevitable effects of any external examination. The alternative recommended in the Beloe Report involving teachers in the design and responsibility for examinations on a regional basis must be seen as a revolutionary step in the evolution of the professional role of the teacher. Instead of the tendency to be an 'instructor' reflecting external standards he will become progressively more aware of ~~his~~ *his own* evaluations of what he is doing — an essential element in a liberative and educative process. Such a change is in line with the need created by the newer forms of secondary school, for teachers to participate more fully and more competently in the guidance process within a school instead of relying on selective processes before and after it. It is hoped the 'C.S.E.' will move this way.

6. The changing role of the teacher of the age group 11 - 15 must therefore be seen in relation to many factors — demands for a new responsibility for examinations; increasing participation in

guidance of pupils within schools; participation in experimentation and research and, as background to these, our concept of 'training' has changed within twenty years from a once-for-all process to a continuous process in which initial training and further training (in-service-training) are phases. There is a growing willingness to explore the possibilities of self-organizing group learning in contrast with class teaching; to develop creative activities, reflection and interpretation rather than to rely on instruction and memorization; to experience discipline as emerging from group activity and personal commitment instead of being imposed from without. Yet the impulse to such new ways remains in tension with old forms and habit patterns and with the need to convey knowledge: the central question becomes 'through what kind of experience is the educative process best mediated?' The further training of teachers concerns *their* discovery of *their* answers, acceptable to themselves and to our changing society. The context of such changes is one of great teacher shortage (in spite of expansion of teacher training provisions) and of current uncertainty as to the future pattern of training. We still await the Report of the Robbins Committee appointed in 1960 to review *all* full-time higher education and to advise on changes of pattern, including teacher-training. Yet the demands we have indicated cannot await future decisions, and the general change in the climate of teaching to a more liberal, democratic, self-disciplined profession continues.

7. Society. In conclusion we return to the wider social framework of national life and view the years 11-15 against its changing pattern. We may always regard the prime function of schools as serving the needs of Society, even if society is in process of change. But schools reflect their social context and as they themselves are organic parts of society gradual changes are normally to be preferred. We can see in 100 years the change from rigid forms and strata to increasing social mobility, and that within the last 25 years our education increasingly serves this end and becomes an agency of change, but that it now carries with it vastly increased responsibilities which are often inevitably in conflict. On the one hand we have the increasing stress on individuals, on their guidance, rights of choice and of variety of activity: it has been said that 'there are as many educations as there are persons'. On the other hand we have the need for cooperation, for awareness of

corporate social and community life, for individual adaptability to change. Not only are our newer patterns of organization tending to a proper balance between such ends, but so also is the more widespread awareness of the kinds of human insight and agency necessary to attain them. The deeper pattern emerging is without doubt that of a more fully human society in a technological age, and in the education of the early adolescent we are at root concerned with the process of its emergence. In this, political as well as religious forms and groups play their part, but by no means coincident with our basic needs: nor for that matter are 'conservation' or 'change' alone enough. Instead parents, schools and society at large are slowly but painfully discovering that to make a balanced, social and individual growth possible they have each essential and related parts to play, and that as equality of opportunity extends so can inequalities of response and skill be progressively woven into a community of equal persons.

1 See p. 267 — *The Leicestershire Plan*.

2 In 1961 approximately 4% of primary and 3% of secondary education was in independent schools.

*The New Curriculum and Core X*¹

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It is more than time to take an imaginative step forward in Secondary Education, an imaginative step into the realm of a curriculum pruned, groomed and reorientated, about which so much has been said of recent years and so little done.

At this Season when men of goodwill are thinking more than usually of their common humanity, it may be a particularly appropriate moment to postulate the urgent need for a Core to curricula which will be appropriate to modern living, which will transcend national barriers and which will afford stimuli to positive thought and action.

1. The London County Council accepts no responsibility for the opinions or conclusions of the author as expressed in this article. Ed.

This Core to the curriculum will for the moment receive the nomenclature X and no more specific title, for reasons which will soon be apparent. The need for Core X may be challenged, the disparateness of subjects may be denied or complete generality may be urged, but in good sense and in the long run the happy medium will prevail and a Core which will alleviate the evil of over-specialization, while avoiding the vagueness of over-generalization, will establish its claim. Why not in the shorter run? The needs, no, the demands of our Societies are immediate. He who waits on long run risks an anti-intellectual revolution which will make the social revolution stemming from the eighteenth century seem pale and insignificant.

What, in the name of common humanity and goodwill, would we have as the core of our endeavours through learning? Surely statements of goals for harmonious and effective living and exposition of methods by which these goals may be achieved. We must understand the societies and groups to which we belong: the patterns of their interlocking and their interdependence: the directions of their necessary flux: the texture of their organic complexities. The study of the vocabulary of organization and change will enable us to analyse, compare, assess, retain, reject and improve. We must study our Societies: we must have Social Studies.

There's the rub, and there's the reason for the mystery of Core X: this most excellent title, Social Studies, for the suggested heart of our Curriculum, has an unfortunate connotation of a hodge-podge of history and geography derived from an outgrown development of the second decade of this century.

Few educationists can be drawn (even the enlightened members of the Newsom Committee) away from this limited connotation into a new concept of Social Studies which is exactly what its words would convey, studies of societies. Many specialist explorations of this field are socially scientific: anthropology, psychology, sociology, economics, cybernetics, ekistics bring discipline and determinateness to their enquiries. Geographical concepts will enter in and historical reference will be necessary, but a bold endeavour must be made to break away from the bondage of a limited and outmoded concept which is preventing the use of a title which is *per se* accurate and indispensable.

Another false scent of the same vintage must be destroyed: that of the local study which elevated parochialism into a cult and narrowed the arena of finding out. Social, racial and international antagonisms today reflect the bitter narrowness of yesterday's education.

Can we not be with the new movement which is bursting into brilliant flower in many lands? Can we not cease from sneering at education in the United States of America and watch the purposeful and scientific investigation of society so bountifully endowed there by Ford? We need not be at one with the educationists and publishers who would teach Economics neat to six-year-olds but we do postulate the need for a Core to the curriculum which inculcates, before the leaving years, an understanding of the complexities, including the economic complexities, of the organization of twentieth century societies. Men sigh for good relations and productivity in industry almost as much as in political and international affairs, but they will not achieve these things by wishful thinking or by some miraculous indirect drawing together of the disparate. These goals will only be achieved if they are actively, vigorously and rigorously pursued, through the introduction of scientific method into humanist environments.

The Pacific nations such as the United States of America, Australia and New Zealand need no convincing. They live in an atmosphere of self-searching which is conducive to mobility and self-renewal. Must the Atlantic world, and perhaps alone the British, stultify because it will not investigate its own structures and venture into comparison?

Please stop wringing your hands and raising your eyebrows while exclaiming 'Platitudes, Platitudes!' Many schools abroad and some in Britain have already tackled these problems and are making the Core approach through Social Studies. Their work is being slowly collated, compared, analysed, assessed but the work is proceeding so very slowly and with so timid a caution in this country. The publishing world is just beginning to awaken to the new demand but then fails us by suggesting that our need lies in woman's magazine type of literature. The B.B.C. is much more with it but is still frightened to crystallize its disparate efforts and give a name to its many valuable

studies of society which would ally them for greater impact.

The new tentative Social Studies approaches have much in common with one another in spite of the fact they most often arise spontaneously and without intercommunication. All have the same purpose — the purposeful study of Societies. Where they have been given status in the teaching programme they have acted additionally as catalysts of change in other disciplines, causing here too prunings and reassessments of purpose which give new vigour and value to what had become outmoded and outworn. Often the new born schemes are permitted only a restricted growth. 'Let it be tried in the leaving year': 'Limit it to premature leavers'. Good, for these are our 60%, more than half our future, but **Quis custodiet custodes?** How much does the sixth-former or the potential entrant into further education know of his society? Does his knowledge rest in the hands of one or two teachers with strong personalities and strong bias? How organized for our purpose and how well planned is his minority time? What of the numbers who leave from the fifth forms with their little learning sitting dangerously on shoulders by the side of sometimes swollen heads? There are admittedly the few who are said to be socially conscious, who turn up at inter-school conferences vaguely mouthing a platitude or two about their times, all ripe for the demagogue who should seize upon them but mainly there for the social occasions provided. Always full of emotion they are and empty of hard but healthy facts of the social sciences.

We must capture generalizations and groom them in a socially scientific core to our curriculum, into a cybernetics for living. 'Impossible!' No, it is already being done by forward looking nations. It is beginning in the new universities: it has been attempted in secondary school foundation courses in Scotland, and increasingly and experimentally in English multilateral and enlightened schools. These programmes view the individual in relation to the groups to which he belongs — as participant in government, as participant in production, as participant in the adventure of the future. This admittedly has the flavour of democracy for which we make no apology, in fact it is the main explanation of our endeavour; but our democratic approach here need invalidate no other since

participation does not demand that equality we ourselves hope for.

Our threefold Core curriculum is prepared, work sheets are ready, parent and child see the need. There is still some lament: 'Who will teach the Core?' Men and women of intelligence and goodwill. And if they are not forthcoming then the not inhuman machine fed with scientifically conceived and coordinated material will substitute for teachers and offer a recognizable programme, not for Little Bubblington on the Mud, not for Tahiti, but for humanity, the proper study of mankind.

Social Studies goes ahead but Britain falls behind because we are too timid to investigate the semantic implications of these two words and their underlying message of hope for mankind. This is no banner of soulless uniformity but of a basic social literacy on which variety can be safely elaborated, in a spirit of peace among peoples of good will.

N.B. The Secretary, Group for the Promotion of Teaching of Social Studies in Secondary Schools, will welcome correspondence (37 Russell Close, Bexley Heath, Kent, England.)

Correspondence

England.
August 1963.

Dear Editor,

I understand you would like me to tell you why I felt I was wasting my time at a grammar school, and why I want to go to a progressive school.

When I first found out about progressive schools from Caroline Nicholson's articles in the **Observer**, I decided I would like to go to one because I had come to realize, for five principal reasons, that the local education grammar school I went to was not helping me to educate myself:

1. There was a lack of purpose, direction and backbone in the school.

Purpose — because many boys didn't even know why they were there. Some thought they were there because it was a law: others said they were there to **be** educated.

Direction — because there was a strong tendency for boys to drift along with the crowd. Few had any idea of what they would do in the future, others said that they need not think about it until they were eighteen. The latter were taking it for granted that they would be fit to take an Advanced-level course.

Backbone — because only a minority were interested in the school, and few would support it in sports against other schools, or even in the inter-house competitions. No-one worried when a boy caused the school to be involved in a scandal — which usually took the form of vandalism.

2. The system was chaotic, especially in my form. The boys would sit back and wait for the master to make the first move. When he said, 'Get your books out and get on with your work!' the combat began. The majority would fool around with books, pens, rulers, ink and blackboard rubbers. By then the master was half-way through the third problem, writing on the board a heap of unexplained working. Those boys who would be termed 'working' were copying down in detail everything written on the board. The others teased and hindered the progress of everyone else. The ones who really wanted to work were put off because they could not get the attention of the master long enough to make any progress.

3. No-one was interested in or enthusiastic about the subject being studied unless it directly involved their hobbies. But many had hobbies which were not creative and therefore had no link with any academic subject: **watching** sport, riding motor-bikes, and train spotting. (The latter is a complete waste of time except for the boy who at the age of fifteen still wants to be an engine driver like his father.)

4. All those who **did** work specialized too much. This was encouraged by the school, which made us, at thirteen, begin to eliminate subjects. People like me who wanted a general education nevertheless **had** to specialize.

5. Respect for school property was non-existent, and a small fortune was spent on repairs to desks and chairs. The desks were strongly constructed of steel bars and thick oak, and heavy bolts were used wherever possible, but vandals just pitted their strength against them and eventually won.

When I had made up my mind what sort of school I **would** like to go to, I set out to visit the nearest progressive school. I'll call it X. I was received with great hospitality and welcomed by the headmaster. I told him about myself, and when he had recovered from the surprise of my unexpected visit, he told me all about the school, invited me to lunch, and found a boy of my own age and interests to show me round.

What struck me first was the open-air situation, and the ample room for field study in many subjects, and for recreation. There was a swimming-pool, and physical training seemed much emphasized. As the grounds are so large and there is, of course, no public transport, one walks or bicycles. This encourages children to use their legs, whereas children in towns rely on buses, cars and trains.

The second thing I noticed was that all the boys except the older ones were wearing shorts, although it was a cold day. Unless you are over 17 or the temperature

is below 0°C. shorts must be worn. This is beneficial for health reasons. Boys are allowed to sleep outside — one boy had spent the winter nights out, every one of them!

I arrived there just before lunch to see groups of children busy setting out the meal: they were well-organized, but no-one was standing over them. At lunch there was no grouping or separation — the teachers, boys and girls of all ages from eleven to eighteen were together. Every so often there would be a change round, so you could chat with someone different. The food was brought in and served by the children.

After lunch I was shown round. Unlike many boys in my class at the grammar school, my guide knew what he wanted to achieve in life and was making practical preparations for it. It was some branch of agriculture, and so in his leisure time he worked at a near-by farm. Other boys were studying mechanics in their spare time. They had formed groups to buy old vehicles for under £10, and had worked on them until they were perfectly serviceable. The school's private roads make this hobby possible, and it is much better than the car spotting to which most car enthusiasts are limited.

I was told that children choose their own subjects and go to all the lessons available. This concentration and enthusiasm for study allows plenty of free time, whereas at the grammar school, less study was done but more time was spent on it. Although the equipment at X is not as costly nor as good as that in the grammar school, the pupils at X seem to produce work just as good, through sheer enthusiasm. At the grammar school, everything was laid on, but less effort was made.

An example of the encouragement of creative work at X is the fact that radios may not be brought to the school. If they are wanted, boys or girls have to make them in school.

Relations between staff and children at X seem to be the best possible. For example, in the evening, staff often invite two or three children at a time for coffee in their room. There is no ice to break — they chat freely, and play chess or bridge or even watch television.

The school has thriving orchards and fruit gardens which are tended by the pupils. What I liked was the variety of domestic and outdoor work that the children could do. This, I think, is an essential part of education — to learn to be useful in domestic as well as professional life.

Although the buildings are make-shift and there aren't extensive science labs., modern kitchens or elaborate class-rooms, the enthusiasm and unity in the school make it run smoothly. Other things that stand out are the presence of purpose, direction, backbone, encouragement and individual attention, all of which I felt were lacking at the grammar school I went to. Still, as I want to be a teacher, I think it is a good thing to have encountered two different types of education.

David (aged 15).

London 1963.

Dear Editor,

The Dwarak Fund – 1963-64 Awards

When the Australian delegates returned from India after the N.E.F. Conference in Delhi 1959-1960, they felt that they would like to make some tangible gesture of appreciation for the kindness and hospitality they had received. The New South Wales Section decided to open a subscription list to obtain money for two scholarships to

educate an Indian girl and boy in India, and so the 'Dwarak Fund', named after a small, illiterate and highly intelligent shoe-shine boy the delegates met in Calcutta, was formed.

To those critics who said that this small drop in the educational ocean of need was worthless, they replied that they were not concerned with drops but human lives, and if two children achieved richer lives these scholarships were worthwhile. This view seems to have been accepted, for contributions for two scholarships came so generously from every Australian State that this year the Section has offered 18 scholarships. Many people prefer this personal contact with identified children, to whom they can write, to a larger fund of which the beneficiaries remain anonymous.

From the Secretary of the Dwarak Fund we hear that 11 of the scholarship nominees are at school, 5 are studying for a Teaching Diploma or Technical qualification and 5 are doing degrees or post-graduate work at the universities. Little comment accompanies the report on each student but it is possible to see how difficult it would have been for some of them to have gained any form of further education were it not for the fund. We hear of one teacher trainee with a husband out of work and a small child who has to supplement her scholarship by private tuition in order to continue her training. Another student, one of two on a half-scholarship, earns part of his keep by working in the fields while another works in the vacations to support a widowed mother.

There are still thousands of children who are denied a full education through lack of money, schools and teachers — and not only in under-developed parts of the world. We are proud that Australian Sections are actively helping to combat this need and we should like to see other Sections following their example.

Yours,

Donald McLean.

With the announcement of the 18 Scholarships came this letter of appreciation from Mr. M. T. Vyas to Mrs. Hallas, New South Wales N.E.F.

Dear Mrs. Hallas,

We had the Executive Committee of the N.E.F. India meeting a few days back along with the scholarship Selection Committee and the Executive Committee, and both groups have requested me to write a letter to your N.E.F. Section conveying our grateful thanks.

You cannot imagine how we are building up the 'Fellowship' between the two countries through this great Movement, N.E.F. All the correspondence on the subject of scholarship was placed before the Committee to acquaint itself with various directives and suggestions arising out of the correspondence. The Committee felt very grateful when it read the letter that inspired one of you to conceive the idea of the award of scholarship. It was the smart, illiterate, young, intelligent boot-polish boy Dwarak at Calcutta that inspired one of your colleagues to put the thought of scholarship before you. There are hundreds of young boys and girls like this who are denied the chance of education and you have come to the rescue of such children. Your friends in Australia are doing a great thing by giving education to such children, make them stand on their own two feet and look after their family. Wherever possible we have continued to award scholarships to such students when they go from school to University.

Mr. Harendra Sheth who has no financial support from anybody in the world was able to finish his University Engineering Course in May last just because of your scholarship and now this young gentleman is able to support his widow mother and sister. What a blessing conferred on him!

We try to acquaint ourselves fully with regard to the academic and financial aspects of the student before selection and, though this means a lot of time, we feel we must devote time to selection if we are to make the best of every penny sent to us. Your every penny should be an investment.

Once again, may I request you to kindly convey our thanks to your colleagues, N.E.F. Australian Sections and to all the Friends who are helping us in this great Cause.

With many regards,
Yours sincerely,
M. T. Vyas,
President of N.E.F. Indian Section,
Headmaster of New Era School, Bombay.

Book Reviews

Culture and General Education

Kenneth Richmond

Published by Methuen at 21s.

Sir Charles Snow recently recalled his surprise at the world-wide impact of his 'two cultures' hypothesis. Trying to explain this, he argued that his analysis had made explicit certain ideas and misgivings current at the time in many countries. In this country, belief in two cultures owes a lot to the twofold division of a great deal of our education into 'arts' and 'sciences'. Naturally, educationists were greatly interested in Snow's culture theory, and Mr. Richmond's book is a modest and limited example of this interest.

Two things are attempted: an investigation into the distribution of the 'two cultures' mainly amongst pupils in schools and higher institutions in England and Scotland; and some discussion of the educational outcomes and problems of specialization. The result, unfortunately, is that discussion of the research is vitiated by frequently flamboyant value judgments, while the broader educational discussion is unduly restricted in scope by being oriented towards a crude and inconclusive piece of research.

Five objective tests were devised, four of them multiple-choice, and one of them true-false; in addition, one test invited candidates to frame their own questions. All of the tests are of the simple recognition type, thus enabling (and by the system of scoring, even encouraging) candidates having casual familiarity with a wide range of fashionable intellectual movements to score highly. No attempt was made to test powers of thought, depth of interest, or feeling for the fields tested, but it was inferred that a high score indicated an inquiring mind.

The findings are correspondingly limited, but will nevertheless be of interest to teachers who want to know, for instance, whether specialization inevitably narrows interests (it does not), whether the majority of specialists have only a limited acquaintance with other

fields (seemingly they do), and whether many-subjects courses produce a wide range of interests in pupils (not in Scotland).

There is considerable evidence that the research was conducted hastily and published quickly. Even so, Mr. Richmond has been left stranded by events. Altogether too cautiously, Sir Charles Snow has now conceded that a 'third culture' is emerging. With this recognition of the social studies as an aspect of 'academic' or minority culture, Mr. Richmond's tests have become obsolete, a curiosity from the dying age of the two cultures.

It is argued that because these tests are but pioneering efforts in the field of culture testing, their admitted shortcomings may be excused, and that in any case the shortcomings will not impede subsequent development of culture testing. At this late stage in the testing movement there seems little justification for testing by means of recognition items so complex a phenomenon as culture. Indeed, the use of such items gives currency to a thoroughly false and educationally damaging view of culture, namely, that information of a diffuse sort is its main constituent. To continue development of the tests along the lines explored by Mr. Richmond would be to foster the 'fact grubbing' that the author himself deplores. Schools are very capable of coaching pupils to score highly on objective tests, where some value attaches to test success, and coaching for high scores in this test would be a relatively simple matter.

On the other hand, if we accept Mr. Richmond's reasoning, it is possible that such coaching might cultivate cultured modes of thought, in addition to raising the level of people's acquaintanceship with the superficial facts of parts of modern intellectual life. If, as is argued in this book, the factors that make for a high score in the tests are intelligence, inquiry and information, then the high scorers are not merely magpies, they are people whom the author describes as 'creative', 'alert', 'imaginative' and so on — true inquirers.

However, the proof offered for this relationship between inquiry and high test performance is one of the weakest yet most crucial parts of the book. There are two important problems here. First, can it be shown that the tests distinguish between the moderately attentive magazine reader or the product of a 'cultural cram', and the free-ranging, thoughtful, creative person? On the evidence cited, they cannot. Second, if inquiry is accepted as a component of culture, can we be sure that all our most intelligent inquirers who took the test scored highly? Again, the answer is no, and this is because Mr. Richmond has been virtually forced to infer inquiry from high test scores; the test items themselves do not set out to discover inquiry. This becomes obvious if we compare the items with what Mr. Richmond means by an inquiring mind. Where, for example is any real scope provided for creativity, or criticism?

Not surprisingly, at the end of the book the author is left striking out in many directions without any sense of purpose. He prefaced his inquiry with some brief notes on the nature of culture as understood by philosophers like Whitehead and Ortega y Gasset, and he concludes by raising important questions about the curriculum appropriate to general education. But he reaches no conclusions himself, except the strangely perverse one that the academic or minority culture he has been testing and discussing throughout the book may be little more than a veneer. The choice of test items would hardly enable people to show more than a veneer, and it is little wonder that after spending so much time with the tests, Mr. Richmond should doubt the worth of this kind of culture.

Between the end of the book and its beginning are interposed the tests and the test findings, a mass of

unrelated items of information and a dreary picture of widespread low scoring among the academic classes. Either the subject of culture could have been pursued philosophically, or the tests prepared and used more scientifically, with less emotional involvement. But the meeting of these two paths has resulted in a book which will satisfy neither the scientist nor the philosopher, and may have the effect of distorting some of the teaching carried on under the title of 'general studies'. If culture is to be tested, we need tests of a far more penetrating kind, and a more objective interpretation of the research findings.

Malcolm Skilbeck.

Our Adult World and Other Essays

Melanie Klein.

William Heinemann Medical Books. 15s. 1963.

Melanie Klein's writings are based on the teaching of Freud, and she quotes (in quite another connection) in one of the papers in this book from Gilbert Murray's translation of the **The Oresteia**:

'The Mother to the child that men call hers
Is not true life-begetter, but a nurse
Of live seed. 'Tis the sower of the seed
alone begetteth . . . '

Yet her own ideas are seminal, and she has had a profound influence on the progress of psycho-analysis, especially in England. She studied the emotions and fantasies which are present in the earliest months and weeks of the infant's life, and if some of her clinical writings are difficult to follow, it is because she was attempting to describe mental processes which exist before the child has language in which to express them.

This volume consists of four papers, written not long before her death, which have a wider application. The first of these, 'Our Adult World and its roots in Infancy', takes us through the interactions in infancy, adult life and old age, dealing with the basic problems of the need to love and be loved. She deals with greed, envy and gratitude (the subject of an earlier book) which begin at the breast. Some babies are never satisfied because their greed exceeds everything they may receive. They exploit all sources of satisfaction without consideration for anybody. This greed is increased by the anxiety of being deprived and by the feeling of not being good enough to be loved. Envy of what is withheld creates the desire to spoil other people's enjoyment of the coveted object and tends to spoil the object itself. This means that nothing can be fully enjoyed, even when it becomes available, because the denied thing has already been spoiled by envy. By contrast, the capacity to enjoy fully what has been received, and the experience of gratitude towards the person who gives it, influences strongly both the character and the development of relations with other people. The capacity to feel both loved and loving becomes transferred in later life to work and all that is worth striving for. Even in old age, where gratitude for past satisfactions has not vanished, enjoyment is still within reach in a serenity in which old people can identify themselves with the achievements of the young.

These thoughts are traced through the processes of development of mental life, and the conclusion is drawn that nothing that ever existed in the unconscious completely loses its influence on the personality.

The book is worth possessing for this paper alone. The other papers are rather more specialized, but they will well reward the effort of reading and re-reading.

Jack H. Kahn.

The Economic Pattern of Modern Germany

Norman J. G. Pounds.

Published by John Murray at 18s.

This slim volume with the ambitious title is already destined by virtue of the author's reputation to become a standard textbook for the various degrees now offered in commerce and economics. It is attractively produced and very well written in a clear, almost racy style which commends itself and makes for interesting reading. One can imagine that even a hardened businessman who fell for its title would enjoy reading about Urstromtäler, loess belts, limestone ridges and the Ice Age — i.e. that section of the basis of economics usually considered as dull by the uninitiated. However, economic geology and geography are not the only factors which make for economic development, and to have one third of a book devoted to it seems rather to shift the balance away from the economic pattern of Germany as it exists today.

One can well begin economic development with relatively few material resources and capital, as Switzerland showed some 60 years ago, and as the developments in West Germany after the last War confirm. The latter country possessed little but rubble and ruins, and, what is worse, the ill-will of the world. The population had to exist for many months at a subsistence level which, in calorific value, was only one fifth of the bare minimum for survival. Yet, as Professor Pounds so rightly points out, it is the will for work, the attitude towards work, that matters — all other factors are of secondary importance: 'The German recovery . . . has been made possible by the Germans' capacity for hard, continuous, intelligent and disciplined work. Not only have the Germans been willing to work longer hours than were general elsewhere in Western Europe, they have squeezed more into those hours than most other Europeans have been able or willing to do. The result has been the most rapidly growing economy in Europe.' Whether it was by fighting for discarded cigarette-ends and re-selling them, carving bits of nonsense out of fallen tree branches, selling their bodies to allied troupes, each German set to work in his own way and worked still harder with the tiny profit earned. Obviously foreign credits and the renewed exploitation of natural resources in later years accelerated the growth of the economy once the Germans had begun to find their feet again and the odious task of denazification had been completed.

However, the question of the 'German Miracle' as examined by Professor Pounds and advertised by the publisher in the book's jacket remains curiously unanswered. Where one hopes for at least a clarification of the political influences that were and are at work and which are especially important in the German situation, one is unfortunately referred to a simple footnote which says that the terms Middle Germany, East Germany and German Democratic Republic are each politically 'loaded'. Then why use the most heavily loaded term of all, 'Soviet Occupied Zone' with preference in the text, and on, of all places, a political map? Why should not a book printed in England and apparently written for English consumption not use the terms that have been in general usage in Britain and Western Europe for more than a decade? Surely to call the Polish occupied territories 'East Germany' is going a little too far. One should not just translate certain terms which a minor right-wing section of Germans has now begun using without giving reasons for discarding the accepted phraseology and defending one's own usage. One wonders, and wonders even more when the author on page 85 refers to East Germany as Central Germany, whereas in illustration No. 6 his Central Germany means West Germany. This will hardly help the average student who wants to know in what way these terms are loaded and why. Incidentally, he will find

only the crudest of maps to guide him, and at 18s. for 133 pages a good map or two showing at least the towns mentioned in the text, the allied zones of occupation before the two Germany's received their respective westerly and easterly orientated governments, and the present ten Federal states and the East German provinces might be provided.

On the other hand, the later chapters of the book offer few new facets to the average reader of one of the better quality British newspapers. One would have liked the author to improve on his earlier works and offer some original thinking. Sweeping statements such as 'The United Kingdom would pose no threat to German agriculture' (where many of the facts point to the opposite) are not substantiated, and skimming along the surface of problems is of no great help to the reader searching to interpret the German scene. Why waste space with figures (on export and import and the national income) that can be gleaned from Board of Trade publications and commercial journals? Moreover, they are not very meaningful if quoted in D-Marks (without stating the official rate of exchange) or in metric tons with which neither businessman nor student of commerce and economics is familiar. Neither have hectares been translated into acres, nor millimetres into inches, and if the temperatures are quoted on one page in Fahrenheit, and on the next page in Celsius (which is of course now established as Centigrade and should be referred to as such), this adds confusion to confusion. One cannot but regret the author's insistence on Continental nomenclature.

Krupp is mentioned just once as another producer of dredging, mining and earth-moving equipment. One feels sorry for such disregard of this giant undertaking which was and is such a great factor in the economic and political pattern of Germany and therefore in the lives of us all. For, as J. M. Keynes wrote and Professor Pounds quotes, 'It is on the prosperity and enterprise of Germany that the prosperity of the rest of the Continent mainly depends.'

Isolde Guenther.

The World Turned Upside Down

Donald McLean.

Wm. Heinemann Ltd. 21s.

The rapid erosion of the Christian ethos which has characterized the twentieth century is traditionally attributed to a becoming revulsion against the sadistic and prurient moral posing of the Victorians. But more than that is needed to explain why we should have thrown out even Karl Barth with the bathwater. The basic failing of the faithful was that, faced with the new psychology, they could not develop a satisfactory symbolism nor a comprehensible language that would make the inner life viable. Their failure to crush Freud has resulted in the psycho-analyst taking up the mantle of Elijah and becoming the contemporary humanistic theologian. The mapping out of the dynamic unconscious through psychoanalysis has left the religious with no recognizable role — except to stand and make a fist at a fate they could have avoided.

The Church threw its weight on the side of those who felt the unconscious was too perilous to explore. It counselled the disciplining of fantasy, the nurturing only of holy thoughts, and it shut the mind to libido in the pious hope that it would go away. But it hasn't gone away; and now that the unconscious can be accepted — more or less — and treated — more or less — the faithful are left like Canute commanding the tide to wane, and it won't. The intellectual and dialectical contortions into which

some of the clergy have thrown themselves in a belated effort to reconcile what they themselves rendered irreconcilable look like a trick learned none too well and all too late. The psychologists, and to a lesser extent, the sociologists had the advantage of not being morally and emotionally muscle-bound and have not been slow to exploit the considerable advantages this gave them.

On reading Donald McLean's **The World Turned Upside Down** the reader has the advantage of seeing how pathetically ill-equipped the moralists of Victorian vintage were when it came to understanding hidden motives or coping with the raw forces of adolescence and near-delinquency. The story the author tells with consummate skill is founded on factual records of the Sydney of the 1880s. In a series of brief and brilliant vignettes he builds up a consistent picture of each of a group of youths, some of whom were hanged on a charge of rape, as they converge remorselessly on their joint fate.

Though McLean does not spell out the moral for us in the text, Professor Ben Morris, in the Preface, couches it thus: 'here is a true and unvarnished tale of the consequences of social neglect and emotional deprivation of youth; that is, of the consequences of educational failure.'

The value of the book, as this would suggest, is that it shows sincere parents and a local community trying to deal with a rascal, pre-delinquent adolescent gang. It indicates how familial and social malstructure seep into the juvenile personality, stunting and dwarfing it like a Japanese tree. Most impressive of all is an agonizingly accurate miniature of a psychopathic orphan, called Tuesday Snorter, inching his way unerringly to a religiously anaesthetized scaffold. A scintillating and sensitive piece of deduction and close observation, excellently told.

Perhaps I am difficult to please because, despite all this, I feel that Donald McLean has more to say. What this more is is hinted at by Ben Morris when he writes, 'the tragedy of man's estate lies in his continued need for self-deception, his reluctance to accept what is primitive in his own nature . . .' **The World Turned Upside Down** compels one to take a painful look at the crippling effect on the young of an excessively myopic and moralistic society in league with poverty and emotional neglect. So far can sociology take us. What yet remains to be shown — and it is here that the sociologist puts the microscope to his blind eye — is that the adolescent in this kind of fix is as capable of projection as anyone else. He is as quick as the compassionate observer to blame his environment for his ill-behaviour and so to slip out from under the full burden of his own responsibility. The delinquent can so easily use his own life badly chiefly in order to arraign an imperfect society or an unloving mother.

The pure sociologist, like the pious religionist, is in danger of undermining his own position by being capable only of charity and love in the sense of giving, and sweeping up, and making hot meals. This is better, of course, than the Victorian habit of dropping pennies on the poor from a great height. But it is just not good enough.

What rests undone in all this welter of high intention is a clear delineation of the path along which the pre-delinquent can achieve a self-respecting dignity by which alone he can judge his own motives and set himself — and reach — more exalted and self-appointed goals.

This alone, to my mind, constitutes therapy. And for the delinquent, caught in the mesh of circumstance and inner deception, this alone will do.

Robert W. Shields.

World Questions: A Study Guide

(General Editor: James L. Henderson, Ph.D.)

Produced by the United World Trust in association with London University Institute of Education.

(Methuen & Co. Ltd.) 12s. 6d.

This book is true to its title. Getting away from a chronological or regional approach, it gives valuable guidance on five basic world questions: world food and population; colonialism; race relations; conflict and its resolution; the organs of world-cooperation.

First, it presents 'carefully selected information', as background for the teacher rather than for direct use by the pupils. Secondly, it gives 'suggestions for further reading, visual aids, information on sources and addresses of organizations supplying material'. Thirdly, it suggests 'topics and questions for class-room discussion'.

Time-pressed teachers will obviously be grateful for the pre-digested information, but as tired human beings, wanting fresh ideas, they will probably turn with greatest hope to the last section. Some idea of what is offered can be gained from random examples:

—'“The greatest of evils and the worst of crimes is poverty” — G. B. Shaw in the Preface to **Major Barbara**. How is it that one section of the world can enjoy more than enough to eat while the remainder starves? [**World Food and Population**. (b)]'

—'Is it desirable that the independence of the peoples of Africa or of Israel, for example, must take a national form? Does this not create as many problems and sources of conflict as it solves? [**Colonialism** (c)]'

—'Find out how many non-white employers are working in British hospitals, public transport and other services today. What would be the effect of their withdrawal? [**Race Relations** (g)]'

—'Are the “roots of war” to be found in the nature of man himself, or in the social and economic conditions in which he lives? Or in an inter-action of the two? A schoolboy once reacted to the story of St. Francis of Assisi by describing the saint as a “softy”. Was he right or wrong? [**Conflict and its Resolution** (b) (t)]'

—'Discuss: “Men want world government, the reign of law, so that they may be able to trust each other, but while they distrust each other they cannot co-operate to establish the reign of law” (Muste: **Not By Might**) [**The Organs of World Co-operation** (m)]'

The sheer usefulness of all this is obvious, and there is more to praise. The lay-out is good, with clear sub-divisions, bold headings, and useful maps. It is refreshing too to get away from school subject divisions, and to be shown the possibilities of 'World Studies'. As a discussion of controversial themes, it impresses one by its fairness and range. In dealing with Colonialism, for instance, attention is paid to Russian colonialism as well as to British, to the domination of the Batutsi over the Bahutu as well as of the Europeans over Asian and African peoples. Moreover, the problems of independence are illustrated from territories that were formerly Dutch (Indonesia); French (Vietnam); British (Ghana) and Belgian (the Congo.)

Like all good pioneer books, however, future revision will be inevitable. One hopes the group will:

(a) Remove a few present infelicities. Why are the book-lists neither in alphabetical order, nor arranged in subject groups (nor even consistently in the order they are referred to in the text)? This hinders quick reference. Further, the section on 'Conflict and its Resolution' needs

a close second look. Extreme efforts to be fair have left it confused.

(b) Pay more attention to less able children. Much of the material (however handled by the teacher) seems too academic and impersonal for the subjects of 'Half Our Future'. One answer might be a complementary volume in the form of an anthology of contemporary extracts, which gave prominence to personalities and dramatic incidents.

(c) Give fuller treatment to teaching problems. The discussion suggestions do not go far enough. More ways should be explored of bridging the gap between the external reality of public events and conflicts, and the internal reality of a child's own anger, fears and problems. Otherwise the stuff of this book will be rejected by pupils as remote and meaningless.

David Bolam.

Education in Depressed Areas

Editor A. Harry Passow.

Bureau of Publications, Teachers College, Columbia University, New York (1963) \$4.75.

One of the great strengths of the American people is that their consciences are geared to the Declaration of Independence and the Bill of Rights. One of their dilemmas, as Gunnar Myrdal so brilliantly analysed, is that much of their practical behaviour is motivated by economic considerations and Adam Smith's 'self interest.' **Education in Depressed Areas** reveals both tendencies. Each of the fifteen authors shows a profound concern for the disadvantaged child. Each shows how he suffers and why. Each has proposals for improving his lot. Emphasis is on the school as an agent for social reform. Many proposals are made about urban renewal, community concern and the like. From the outside too little is said perhaps about the desirability of establishing a welfare state and too little about the role the Federal Government might play in creating it. This is not to say that the analyses of the factors creating disadvantage and the proposed solutions are not valuable, but dimensions of the major problem receive comparatively little attention. True, the conference on which the volume is based was designed to help 'programme planners of city school'. Yet the range of the analysis is so wide and the proposals entered so widely beyond curriculum reform that it is perhaps legitimate to suggest that the conference report should have been more limited by its terms of reference or enlarged to give a more realistic assessment of the problems of education in depressed areas.

As it is the book rambles and is repetitious. The major organization is excellent. Part I is concerned with Schools in Depressed Areas, Part II with Psychological Aspects, Part III with Sociological Aspects, Part IV with Teachers and Part V with School programmes. It is soon apparent how great is the overlap between one aspect of the analysis and the other. Yet firmer control could have avoided the consequent repetition, and a clearer picture of the principal features of the problem would be presented. As it is, many articles frankly ramble and many assumptions are presented as facts without questioning.

What main points emerge? In America there are disadvantaged groups — economically and socially. In particular there is the Negro group, the members of which suffer most of the disadvantages of white groups in that category plus one of their own — the most intractable of

all because the symbol of it, skin colour, is ineradicable in one generation either through education or anything else; there is hence the tremendous preoccupation with Negro children. Next, though caution is necessary here, the depressed areas are, on the whole, taken to be urban. Finally the conclusion must be accepted that the most difficult problems occur when various types of disadvantage coalesce.

An analysis of the types of disadvantage may be made by referring first to norms. Clearly the norms held by the various social groups differ. Problems arise apparently on the one hand because some children are not exposed to middle class values, and on the other hand because they are. For example, the Negro's occupational and educational aspirations are usually lower than those of his white companion. Familial patterns are such that he is not stimulated to achieve by expectation of rewards (for good work) and punishment (for poor performance). These patterns would be changed, of course, were the Negro family's norms the same as or similar to those of the middle class whites. The solution according to some writers seems to lie in non-segregated schools and heterogeneous groupings. On the other hand constant reference is made to the difficulties and dangers associated with the predominance of teachers (in Negro and lower class schools) with middle class (white) attitudes and values.

Evidently the clashes of norms constitutes a major problem in the States. Those between the 'higher' and 'lower' valuations find expression in local communities and in the schools. Then there are the differences between members of the various social classes — upper, middle and lower. These differences are apparent within both the white and Negro communities: in the former they are accentuated by the presence of a variety of groups from major European countries. Again there are the major differences of outlook between the Negro and white groups. Many of these normative contrasts stem from the slave-master relationships which formally existed up to about 100 years ago.

At another level the Negro problem is being resolved at the institutional level. Segregated schools have been ruled unconstitutional. The last strongholds of *de jure* segregation in the South are falling in the face of Federal Government pressure. *De facto* segregation is by no means ended and may even be on the increase. Few responsible Americans continue to argue in favour of *de jure* segregation, but the pros and cons of forcible integration in face of *de facto* segregation are now being debated. *De facto* segregation is associated with all these forces, economic, social and cultural which are reflections of the 'lower' valuations which motivates behaviour. The processes through which *de facto* segregation takes place are well documented in this volume: the flight of whites from the city centres, the rapid change over of population in any area penetrated by one or two Negro families, and the growth of inequalities between educational systems in terms of their ability economically to provide facilities equal to natural norms. Local enterprise is needed to maintain desegregated urban communities and promote urban renewal. At the moment too little State or Federal aid is available to bring social conditions in depressed areas up to a level which would make 'separate but equal' a reality.

In all these vast problems, the schools undoubtedly have a part to play. But what should it be? And in what circumstances can it be effective? Perhaps the firmest expression of belief in the ability of the schools to lead the way in a process of social reconstruction is found in Kenneth B. Clark's article. He spends a good deal of space criticizing Dr. Conant's **Slums and Suburbs**, (pages 187-188). However, the editor asks pertinent questions about the role of the school as an agency of social reform. More particularly he asks whether

'curriculum and instructional enrichment (such as enrichment programs smaller classes and more personnel)' can 'compensate for the consequences of economic, ethnic, and racial segregation.' (page 187). Against an overall faith in 'minimum educational stimulation for all American children' (Clark, page 145) there are sober warnings from Professor and Mrs. Ausubel (page 105) and Professor Martin Deutsch (page 163) that the schools often re-enforce the disadvantages children from certain groups bring with them from their familial environment. Change the schools! But can they be radically changed before other features of the sociological milieu have been changed? Here at the institutional level is the dilemma. No amount of high-minded advocacy will alone appreciably dent the barriers to reform. As Dewey wrote, the task of the social reformer should be to assess the various forces making for change and harness his own efforts to these, moving society in a direction he thinks is best.

Fundamentally, of course, there is basic disagreement, not always explicit, between the environmentalists and those who with Plato consider intellectual ability to be, by and large, inherited. It is against Conant's view, that some people are educable in one way and others in another, that Clark is arguing. Much of the dogmatism about Intelligence Quotients representing a measure of innate ability has of course been dissipated. I.Q. has been shown to be correlated with social class, economic conditions, familial environment and so on. These correlations are all carefully documented in this volume. Moreover the possibilities of changing a child's I.Q. are also well known. The cultural and class emphasis in the tests used has been established without question. And so the environmentalists can go on — and do so in the U.S.S.R. as well as in the U.S.A. But what teacher (middle class) will really accept that all children are equally capable of intellectual work? Few indeed. The author of the American Bill of Rights was as sure of this as he was of the need to treat individuality with respect and provide equality before the law. Failure to face up to this basic philosophical question is often associated with a failure to accept the consequences of making a more overt environmentalist psychological approach. The problems which ensue in the U.S.A. are considerable. Only recently, for example, have advocates of massive unencumbered Federal aid to education in the U.S.A. been gaining substantial ground. Yet the very diversities in American life which lead not only to richness and variety but also to depressed areas and sub-standard educational facilities (against middle class white norms) cannot be removed whilst local control operates as strongly as it now does to perpetuate them. I wish a more positive line had been taken in this volume in answer to the editor's questions on educational planning — 'To what extent should educational planning be local, area, regional?' (page 188). And one might add 'Federal'. Moreover in what areas other than those laid down in the Constitution should Federal planning be permitted?

If these pertinent questions are not answered there is yet an enormous amount of careful scholarship, clear-sighted analysis and provocative suggestion in this volume. Its range, diversity and organization have made a more formal review of it difficult. I hope that this essay, based as it is on my reading of the volume, will not give a wrong impression of it but will encourage educators to read a study which should undoubtedly be read.

Brian Holmes.

Pan Books

As usual, Pan Books are producing immensely varied material.

The French Cookery Book. Jean Conil. 316 pp. 5s. Attractive to look at, like the next two books, with an engaging photograph on the back cover of the author

himself, who imparts the experience of a lifetime with evident enthusiasm, and covers the entire field of cookery. His instructions are exact; he includes valuable general information and detailed hints and, almost always, the reasons for things being done in a certain way.

Bridge for Beginners.

Victor Mollo and Nico Gardener. 189 pp. 3s. 6d.

The book consists of twelve lessons which have been tested for some years at the London School of Bridge (of which one of the authors is Director) and is intended to get the novice through the stage when he needs practice but hesitates to inflict himself on experienced players. Exercises are included after each lesson.

Learn to Read Character. T. S. Douglas. 186 pp. 3s. 6d.

Suggests ways of assessing character from physiognomy, hands, handwriting and the date of birth. Doodles are also touched on. The approach is rather more serious than that of a mere parlour game, and a list of books is given for those who wish to pursue further study. F.J.B.

Quest in Paradise. David Attenborough. 3s. 6d.

Interesting and informative. David Attenborough always holds the attention as he describes adventures in little-known districts in search of rare birds and animals, but I wish his writing were as good as it is usually said to be.

Master Stories of the 20th Century. Ed. van Thal. 3s. 6d.

Seems an uneven collection, not particularly exciting for those who would not otherwise read these tales, and useless for those who know them already.

Stranger than Science. Frank Edwards. 3s. 6d.

A collection of supposedly true stories by which I was rarely convinced. Where I was convinced of their truth I was irritated by lack of detail. Journalistic. M.M.

A Few Christmas Books for Children

On Christmas Day in the Morning
Illustrated by Antony Groves-Raines
(World's Work) 12s. 6d.

Little Pear
Eleanor Frances Lattimore (Word's Work) 12s. 6d.

The Bear who Wanted the Mostest
Betty Misheiker (Harrap) 10s. 6d.

Art and Artists
Derek Stewart (Oliver and Boyd) 4s. 6d.

Outlook Series
(Oliver and Boyd) 4s. 6d. board; 3s. 9d. limp.

Battle against the Sea
Patricia Lauber (Chatto and Windus) 9s. 6d.
Photographs and maps by Donald Pitcher.

The Lazy Little Zulu
James Holding; Illus. Alik; (World's Work) 12s. 6d.

Grococo: A French Crow
Written & Illus. by Mireille & Artur Marokvia
(World's Work) 12s. 6d.

An obvious buy at this time of the year is a beautifully produced book, **On Christmas Day in the Morning**. Here are the words and tunes of four — only four — traditional English carols; but what makes this a special

book is the quality of the illustrations. The pages glow in the rich fashion of the mediaeval illuminated manuscript: the detail will give delight to adult and child alike.

Little Pear, first issued in 1931, is a collection of nine stories about a venturesome Chinese boy, aged five, and the author is a genuine and expert storyteller. She spent her childhood in China, and the authenticity of the background is unmistakable.

For stories to read aloud to seven/eight-year-olds, I would suggest the baker's dozen in **The Bear Who Wanted the Mostest**. (Only one is about the bear.) They do not show a high quality of imagination, but they are highly tellable and written with great zest and gaiety.

Among the non-fiction books, **Art and Artists**, in a nutshell of 68 pages, is a brave attempt to introduce young readers to art, ancient and modern, and to artists of various nationalities, and the author somehow always has time for a telling anecdote. Good suggestions for follow-up are offered at the end. But how one longs for colour in a book about art! It could not be had, of course, for a mere 4s. 6d.

Like many another series nowadays, the three mentioned below were first published in America. For those who like their information tightly packed, there is the 'Outlook' Series, 32-page books, profusely illustrated, with alternate pages in colour which is sometimes too bright. The first six titles are 1. Atomic Energy; 2. Time; 3. The Sea and its Mysteries; 4. Stones and Minerals; 5. Space Travel; 6. Our World. There is no meandering. In **The Sea**, for example, the author, William M. Hutchinson, plunges in and disposes very matter-of-factly of ocean currents, surface waves, tides, tidal waves, waterspouts and typhoon, the hidden floor of the sea, the coral world, undersea volcanoes, life on the sea bed, fish, plants, and — briefly, and without a word about J. Y. Cousteau — of life in the unknown depths. The writing in some of these books is at a slightly more leisured pace.

More purposeful and successful by far, and by the same publisher (for rather older children), is the series called 'Challenge Books'. **Battle against the Sea**, for example, about the Dutch and their dikes, does its job honestly and expertly. It is a documentary which is so well written that it carries the reader along as well as any story, and the well chosen photographs support it. Other books in this series are **Desert Caravans** (The Challenge of the Changing Sahara), **People of the Many Islands** (The Challenge of the Polynesians), **Jungle Oil** (The Challenge of Venezuela's Hidden Treasure).

James Holding's story, **The Lazy Little Zulu**, is one that parents will be called on to read time and again, and it will stand the test. Children, especially children who are interested in animals, will put themselves in the place of Chaka, the little Zulu boy, who is rebuked for doing nothing but watch the animals. It is just this observation of animal behaviour that solves the biggest problem he has had to face.

There is a beautiful simplicity about the language, and a tropical richness in the illustrations, some of which are presented on sumptuously coloured paper.

Here, in **Grococo**, is a satisfying tale with a near fairy-tale element in both picture and story, and this element is due to more than the introduction of an old witch of a fortune teller. It is delicately illustrated.

In a snowy winter a little boy and a little girl feed the birds. One of their visitors is a huge crow, Grococo, who lives in the church steeple. When the steeple is struck by lightning and destroyed, Grococo disappears. A birthday necklace disappears too, and the dual search is on.

Mary Cockett.

Balaam and his Ass; Zacchaeus the Publican; David; The Lamb of God; Jonas; Jesus by the Lake.
Published by Geoffrey Chapman Ltd. at 3s. 6d. each.
This series of books, beautifully illustrated (Jesus really is a Jew) and simply written, is ideal for the 4 to 8 year olds, to listen to or read themselves. The books are

good material for either the classroom or at home. Perhaps the **Lamb of God** (No. 5) is too sophisticated, but the much-beloved Balaam and his Ass, Jonas and his whale, David, Zacchaeus and Jesus are really alive.

Elizabeth Darbishire.

Directory of Schools

Frensham Heights

FARNHAM

SURREY

(Recognized by the Ministry of Education)

A co-educational boarding school beautifully situated in grounds of 170 acres.

Boys and girls aged 11-18 years are prepared for the G.C.E. and for University entrance. Arts, Crafts, Music and Drama fill an important place in the life of the School and there is a variety of voluntary activities (including sailing) which encourage initiative and enterprise. The community is one where individual freedom is fostered with social responsibility. The school has a fine games field, swimming bath and gymnasium.

Prospectus
and further details are obtainable from the
Headmaster: S. L. Hogg, B.A. (Oxon.)

Sherrardswood School

Welwyn Garden City, Herts.

A recognized co-educational school for 250 children aged 4—18; boarders are taken from the age of 10.

A normal range of subjects is taught to 'O', 'A' and 'S' levels, and there is considerable scope for Music, Art and Craft work.

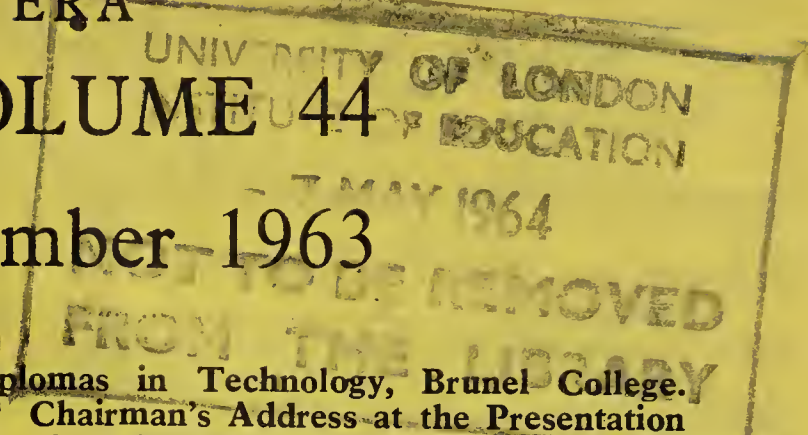
The boarding house for 55 children, on an attractive 30-acre estate of playing fields, woods and river, provides a family life not possible in a larger school.

Headmaster: R. G. Goodsmark, B.A.

THE NEW ERA

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